

DOCTRINES
OF POPERY

B. W. NEWTON

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DOCTRINES OF POPERY.

BY

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CONTENTS.

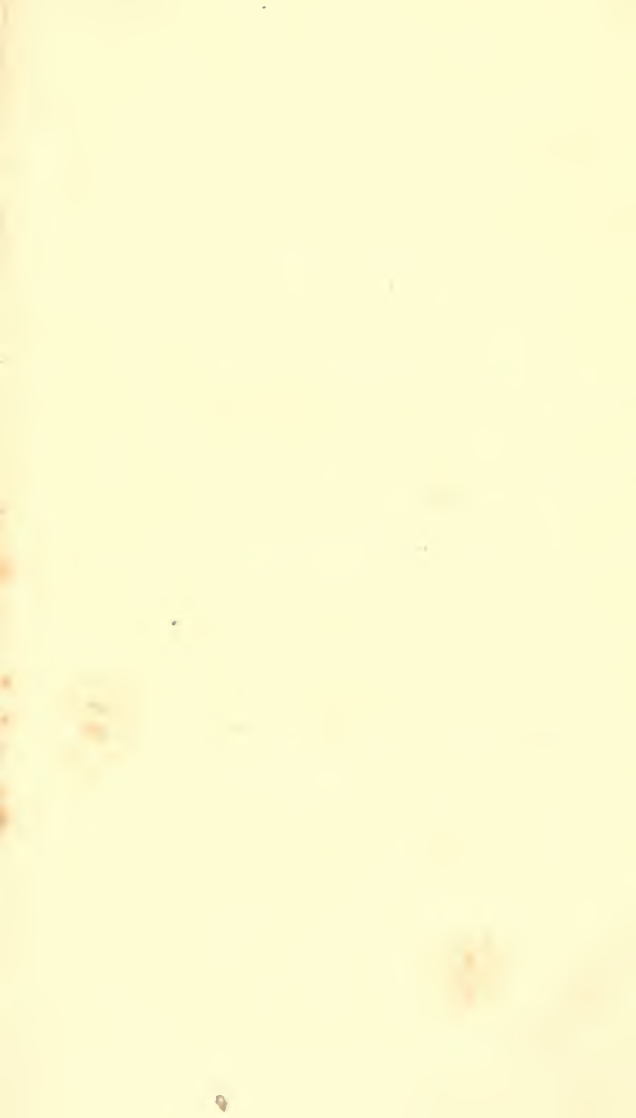
ON HOLY SCRIPTURE AND TRADITION.

ON ORIGINAL SIN.

REFLECTIONS SUGGESTED BY THE PRESENT MOVEMENT IN
ENGLAND AGAINST ROMANISM.

IN A DISPENSATION OF FAILURE, CATHOLICITY THE SURE
TOKEN OF APOSTASY.

*The above Papers have been published from time to time,
and are now bound together.*



ADVERTISEMENT.

It is generally known that the dissensions excited throughout Roman Catholic Christendom by the Protestant Reformation, concurred with other circumstances, in causing the Court of Rome to yield a reluctant consent to the convocation of a General Council of the whole Roman Church. It met first at Trent, in December, 1545, and after various interruptions and adjournments, completed its labours in December, 1563.

The result of those labours was the publication of a body of Canons, known as the Canons of the Council of Trent, whereby a fixed and authoritative form has been given to the teaching of Rome, on the chief doctrines of the Christian faith.

The Canons of Trent may, on the whole, be regarded as a compromise. The doctrines enunciated, are, both in their matter and in the form of statement, modified, so far as it is possible for Rome to modify, in order to meet the circumstances of the time. Yet, even in this attenuated form, the bare recital of the words of the Decrees, will be sufficient to excite the indignation of every one, who knows and values the Scriptures of God.

The following Tracts have been written, in the hope that an acquaintance with the doctrines promulgated in these Decrees, and a comparison of those doctrines with the word of God, will deepen our abhorrence of

Romanist teaching in every form, and cause us to cleave, with more tenacity than ever, to the Written Record of Divine Truth.

The Council of Trent ended, as I have already said, in 1563. We have the following record of its conclusion:—*

“ The Cardinal of Lorraine. The sacred and holy œcumenical Synod of Trent: let us confess the faith thereof; let us ever keep the decrees thereof.

Answer of the Fathers. Ever let us confess, ever keep.

The Cardinal. We all thus believe; we all think the very same; we all, consenting and embracing them, subscribe. This is the faith of blessed Peter, and of the Apostles: this is the faith of the Fathers: this is the faith of the Orthodox.

Answer. Thus we believe; thus we think; thus we subscribe.

The Cardinal. To these decrees adhering, may we be made worthy of the mercies and grace of the first and great supreme Priest, Jesus Christ God; our inviolate Lady, the holy mother of God, also interceding, and all the saints.

Answer. So be it: so be it. Amen, Amen.

The Cardinal. Anathema to all heretics.

Answer. Anathema, anathema.”

* See Council of Trent—last Session.

DOCTRINES OF POPERY,

§c.

ON HOLY SCRIPTURE AND TRADITION.

WE cannot wonder that the recent aggressions of Rome, should, on political grounds, have aroused, throughout this country, an almost universal protest against her attempted encroachments. At a moment when the greater part of Western Europe appears re-subjected to her control, and Russia is supposed to be rejoicing at her triumph, an act of aggression on this country may reasonably be watched with a jealous eye. It is not however in the political schemes of Rome, nor even in the atrocities of her persecutions, that we, as Christians, find *our* distinctive reason for resisting her. We are the enemies of Rome, because she is, and ever will be, the foe of the Gospel of the grace of God, and of every truth connected therewith. That is the reason why we are her adversaries—ready, through God's help, to resist her unto death.

Lest therefore, the minds of any should be too exclusively occupied with the political aggressions of

Popery, or with the external form of her superstitions, it may be desirable, that our attention should be afresh directed to her religious aspect—especially to the authoritative exposition of her doctrines issued by the Council of Trent. There, at any rate, we are in no danger of misunderstanding the teaching of Rome, for her expressions are precise, her statements deliberate, and as unchangeable as the assertion of her infallibility. “There we find (says a recent Roman Catholic writer) the real doctrines of the Catholic Church, as stated and defined, not by individuals, but by her assembled prelates, secured from error in matters of faith, by the promised assistance of the Holy Spirit, when thus representing in Council the entire Church of God.” (Waterworth's Council of Trent, p. i.)

The Council of Trent, before it pronounces upon the controverted points which it undertakes to settle, commences by deliberately setting aside the supremacy of the Holy Scriptures, as the sole rule of our faith. The following are the words of their decree :—

“The sacred and holy, œcumenical and general
 “Synod of Trent, lawfully assembled in the Holy
 “Ghost, * * * * keeping this always in view, that
 “errors being removed, the purity itself of the Gospel
 “be preserved in the Church; which (Gospel) afore
 “promised through the prophets in the Holy Scrip-
 “tures, our Lord Jesus Christ, the Son of God, first
 “promulgated with His own mouth, and then com-
 “manded to be preached by His Apostles to every
 “creature, as the fountain of all, both saving truth,
 “and moral discipline; and seeing clearly that this
 “truth and discipline are contained in the written

“ books, and in the unwritten traditions, which,
 “ received by the Apostles from the mouth of Christ
 “ Himself, or from the Apostles themselves, the Holy
 “ Ghost dictating, have come down even to us, trans-
 “ mitted, as it were, from hand to hand; the Synod
 “ following the example of the orthodox Fathers, *re-*
 “ *ceives and venerates with EQUAL pious affection*
 “ *and reverence* (pari pietatis affectu ac reverentiâ) all
 “ the Books both of the Old and of the New Testa-
 “ ment—seeing that one God is the author of both—
 “ *as also the said Traditions*, as well those appertain-
 “ ing to faith as to morals, as having been dictated,
 “ either by Christ’s own word of mouth, or by the
 “ Holy Ghost, and preserved in the Catholic Church
 “ by a continuous succession.”

So likewise the Catechism of the Council of Trent, also published by authority :—“ The whole of the doctrine to be delivered to the faithful, is contained in the word of God, which is distributed into Scripture and Traditions.” Catech. Trid., Preface, § xii.

In strict consistency with these doctrines of Trent, Cardinal Bellarmine says : “ We assert that the whole necessary doctrine concerning faith or manners is *not* contained explicitly in the Scriptures ; and that consequently beyond the written word of God, is required also the unwritten word of God, that is, the Divine and Apostolical Traditions.” De verbo Dei., Lib. iv., c. 3.

So also Mr. Newman, in his Lectures on Romanism : “ Catholic Tradition is a DIVINE informant in religious matters ” (p. 329)—“ the unwritten word.” (p. 355.) “ These two ” (*i.e.*, the Bible and Catholic

“Tradition) “together make up a joint rule.” (p. 327.)
 “Tradition is partly the interpretation, partly the supplement of Scripture.” (p. 298.)

So likewise Mr. Keble, though yet bound by solemn oath to the truth of the Articles of the Church of England: “They are in error, who reject the notion of a rule of faith, made up of Scripture and Tradition together.” (p. 82.) Consistent patristical Tradition, he calls God’s unwritten word, demanding the same reverence from us as His written word (p. 27)—a statement almost identical with that of the Council of Trent, viz., that Tradition is to be received with a pious affection and reverence “EQUAL” to that with which we receive the Scripture.*

* This astounding statement respecting the “EQUALITY” of Tradition with Scripture, was not passed by the Council without some opposition. Two are mentioned by Waterworth as having resisted it—Bertan, and the Bishop of Chioggia: his statement is as follows:—“The declaration that both the written and unwritten word were received ‘*with equal affection of piety and reverence*,’ was opposed by Bertan, on the plea, that, though every truth is from the first great truth, yet is not every truth to be revered as the word of God. To this Musso replied, that the traditions, equalled with the written word, were such only as were equally the revelations of God; merely differing in the accidental circumstance, that the one class of truths was recorded in writing by the Apostles, whereas the other was preached and transmitted by the same authority. That as the being written did not make certain registered truths the word of God, neither did the being not written cause the traditions treated of to cease to be the word of God. But, though this was the sentiment of the great majority, and a truth so obvious, Musso, in the next congrega-

It is not my intention to consider at length, the laboured arguments, by which the advocates of Tradition endeavour to establish its authority. As yet,

tion was willing to place, instead of '*equal*' (*pari*) the word 'like' (*simili*); a change, however, which was not acceded to.

"In the general congregation of the 5th of April, the bishop of Chioggia raised a more intemperate opposition; regarding the traditions as laws, not as revelations; and pronouncing it impious to declare them of equal authority with the written word. *This sentiment had no approvers, but excited the indignation of the whole assembly*; which soon caused him to explain away, as best he could, his strong censure."—Waterworth, Preface, 88.

We find however, that this same bishop when the decree was finally proposed for ratification, refused to use the customary term of approval—"Placet" (*i.e.*, it pleases me)—and answered "*I will obey*," thereby intimating his discontent with the clause that receives with *equal* reverence the Scriptures and Apostolical Traditions. Waterworth, p. 92.

Antonius Marinarius also, a Carmelite, said during the discussion, that to divide the rule of faith into two parts, one written, and the other not intended to be written, would involve two great difficulties—first, they would have to define in which the difference of these two rules consisted; secondly, to explain how the successors of the Apostles dared to commit to writing what God had not intended to be written:—that to open this discussion at all, was like attempting to pass between Scylla and Charybdis; and that they had far better imitate the Fathers, who always relied on Scripture alone (?) without ever putting tradition into competition therewith.

"This opinion," continues Sarpi, "was little relished." Cardinal Pole answered very angrily, and said, that what had been stated "was more worthy of a German meeting than of a General Council of the Church," and that those who adopted such reasonings would soon come to the conclusion, that there was no such thing as Tradition at all.

they are not even agreed as to what they mean by authoritative Tradition, for some deem that to be authoritative which has the unanimous consent of the Fathers, a consent be it remembered, which is utterly fictitious : others on the contrary, with much greater prudence, esteem that only authoritative which has received the sanction of an infallible Church. As respects the use also of Tradition they differ ; some maintaining, that although Tradition is indispensably necessary for the right guidance of Christian life, yet, that truths absolutely essential to salvation, may be discovered in the Scripture without its aid ; whilst others contend, that even the doctrines of salvation are revealed too obscurely to be discovered, apart from the help of Tradition. But although the advocates of Tradition differ in these, and other such things, they all agree in saying, that Scripture alone is not a sufficient rule of faith and practice.

It is not needful to argue against such a statement, further than by confronting it with the declaration which Scripture itself makes, respecting its own sufficiency. It might be expected, that the Scripture would itself declare the purpose for which it is designed by its Divine Author. Accordingly, it *does* authoritatively declare that purpose in the following passage. St. Paul, writing to Timothy, says : “ From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto

all good works." (2 Tim. iii. 15.) The first part of this passage declares, that Scripture is by itself sufficient to "make wise unto salvation:" the latter part declares that it is able also to make the "man of God PERFECT, thoroughly furnished unto all good works"—the very thing that all the advocates of Tradition deny. Which then are we to believe—the Romanists or the Scripture?—for if their statements be true, those of the Scripture must be false. They may tell us indeed, that without their aid, we are not competent to understand the Scriptures; but at any rate we understand this, that "*able to make wise*" cannot mean "*unable to make wise*;" and that "*to make the man of God perfect, thoroughly furnished* unto all good works," cannot mean to leave him *imperfect*, and *unfurnished*.

The quotation of this one text is sufficient. I may however further observe, without going at length into the argument, that the assertion of the infallible authority of Tradition, obviously necessitates the assertion of the existence of an infallible tribunal, to determine, what is, or is not, to be received as Tradition. It is true indeed, that some, especially among modern Anglican Romanists, have said, that whatever has received the general assent of antiquity, is to be received as authoritative Tradition—but not to speak of the impossibility of determining what "antiquity" means, we find in the early centuries, no slight disagreement between the Fathers themselves—no trifling difference also between their statements and those of Romanists, both ancient and modern.

For example, in the very question before us, Irenæus mentions the habit of appealing to Tradition as

one of the chief characteristics of his heretical adversaries;* and Jerome indignantly *repudiates* the Apocrypha, which the Romanists *canonize*. As regards disagreement among themselves, Jerome's strong condemnation of Origen is known by all; and his disagreement with almost every writer that had preceded him on the subject of the millennium, is avowed by himself. Consent of antiquity is therefore a fiction, but even if it could be proved to exist, it could have no authority, unless some person or persons were to be found, who could prove by miracle, that they were divinely commissioned to deliver to us certain things that the Apostles had spoken, and that, *in the very identical words which the Apostles had used*. I say—in the very words which the Apostles used, because alteration of language may materially affect the sentiments conveyed; and therefore, they who were inspired to write the Scripture, were not left to choose their own expressions, but used “words taught of the Holy Ghost.” This we are expressly told by the Apostle Paul; consequently, no Tradition that was not *verbally* inspired could be authoritative; and inasmuch as none of the Fathers pretend to be the *inspired* vehicles of Apostolic doctrine, even as to its substance,

* “Whenever,” says Irenæus, “they (*i.e.*, the heretics) are convicted from the Scriptures, they turn round and find fault with the Scripture itself, on the ground of its being incorrect, or unauthoritative, or contradictory in its statements—and because, they say, truth cannot be discovered from the Scripture by those who are unacquainted with Tradition—that being delivered not in writing, but by word of mouth.”—Irenæus *adv. Hæres.* III. 2. (For quotations from Jerome see page 22.)

much less as to its words, there is at once an end to the whole Anglican system.

I repeat then, that if we assert the infallible authority of Tradition, we must also assert the existence of some infallible tribunal, to determine what is, and what is not, to be received. That which is to be received, with the same reverence as Scripture, must rest its authority on the same ground as that on which Scripture rests *its* authority, viz., miraculous attestation from God. The Apostles were empowered of God to work miracles. Here was Divine attestation to their authority; and all the New Testament was either written by the Apostles, or immediately accredited by them. Thus the Gospels of Mark and Luke, were written under the eye of the Apostles, and circulated whilst the Apostles were yet alive; and St. Paul quotes from the Gospel of Luke, and pronounces it Scripture.* If then unwritten Tradition be equally authoritative with Scripture, some persons must have been empowered of God to pronounce infallibly, that the pretended Traditions convey the exact sentiments of the Apostles, and are conveyed in the very words in which they spoke. The Church of Rome claims this infallible power, though sometimes she appears to forget her proud pretension, and unwisely consents to argue. Infallibility however is the key-stone of her system. "The Roman Church," says Gregory VII., "never erred, and, as Scripture

* See 1 Tim. v. 18. "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn;" and, "*The labourer is worthy of his hire*"—this last text being a quotation from Luke x. 7.

bears witness, never will err to all perpetuity." The Council of Trent declares, in its Catechism, "This Church alone cannot err in the transmission of faith and discipline." "Catholics," says Milner, "acknowledge an unerring judge of controversy or sure guide in all matters relating to salvation — namely, the Church." "If we can prove," says Dr. Wiseman, "that besides the written word of God, an infallible authority exists, and always has existed in the Church, we likewise make good all those different points on which we are charged with having fallen into error." Such is Rome's claim to infallibility. If she really possessed it, she would be able to substantiate her claim in the same way in which the Apostles substantiated theirs: — first, by miracles; secondly, by the exact agreement of all her statements with the Scriptures. As regards Rome's miracles, her safest course is to be silent. As to her agreement with the word of God, is it agreement, for the Scripture to say, that it is able to make the man of God perfect, thoroughly furnished, and for Rome to say, that it is *not* able? Rome's denial of this one text, is alone sufficient to destroy her claim to infallibility.*

* At the Council of Trent, *Vincent Lunel*, a Franciscan, "urged on the Council that before they established Scripture and Tradition as the foundations of faith, it behoved them to treat of the Church, which is the chief foundation of all, since it is from her that Scripture receives its authority, according to the celebrated saying of St. Augustine 'That he would not have believed the Gospel, if he had not been constrained to it by the authority of the Church;' and that even the Traditions were of no use if they were not supported by the same

It is truly wonderful that Rome, unsustained by miracles, which are the necessary credentials of all who have a title to speak infallibly from God—contradicting, by her doctrines, the plainest testimonies authority: since if a dispute arose as to whether any thing was a Tradition or not, it must be decided either by the testimony, or by the declaration of the Church: that after having once established for a foundation that every Christian is obliged to believe the Church, one might safely raise upon it the edifice of faith. He added, that they ought to follow the example of all those who up to that time had written weightily against the Lutherans, as Sylvester Prierias and Eckius, who found the authority of the Church a more available argument than any beside—in fact, there was no other that could be used to confute those heretics: that it was ill-suited to the end proposed, that whilst undertaking to lay all the foundations of the Christian doctrine, they should give up the principal and perhaps the only one—at any rate, that, without which the others could not exist. This advice was responded to by none. Some said it was liable to the same difficulties as the other views, because the heretics would pretend to be that true Church to which they would be giving so much authority. Others—holding as a certain and indisputable truth that by the Church must be understood the Ecclesiastical order, and especially the Council and the Pope who was its head—said, that they ought to hold the authority of the Church as a settled point; and that to treat of it at that moment, would give reason for it to be thought, either that they found difficulties in it, or at least, that it was a truth newly brought to light, and that had not always been believed in by the Christian Church.”—*Paul Sarpi*, lib. II., c. 45.

The infallibility of the Church was clearly *assumed* by the Council of Trent, as something not to be questioned; for on no other ground could they have ventured on pronouncing their anathemas. As regards the passage from Augustine, above referred to, its meaning is perverted. What Augustine appears to have meant was, that the Church was the instru-

of Scripture—having her annals, secular and ecclesiastical, marked by the darkest deeds of profligacy and crime—so little possessed of unity within herself, as to be rent continually by religious discord, Brotherhood denouncing Brotherhood, and Pope anathematizing Pope—so little consistent even in her own dogmas, as to be now engaged in glorifying and worshipping, in the place of the One Mediator, her,

mental means of bringing him into acquaintance with the truth.

Augustine, says Gaussen (*Theopneustia*, p. 136), in speaking of the time at which he was still a Manichean, says, “I should not have believed in the Gospel had I not been drawn to it by the authority of the Church;” but he takes care to add: “Let us follow those who invite us first to believe, when we are not yet in a state to see: in order that, being rendered more capable (*valentiores*) by faith itself, we may deserve to comprehend what we believe. Then it will be no more men, it will be God Himself within us, who will confirm our souls and illuminate them.”

“In this affair then (continues Gaussen) the Church is a servant and not a witness; a depository and not a judge. She exercises the office of a minister, not of a magistrate, *ministerium non magisterium*. She delivers a testimony, not a judicial sentence. She discerns the canon of the Scriptures, she does not make it; she has recognised their authenticity, she has not given it. And as the men of Sichem believed in Jesus Christ by means of the impure but penitent woman who called them to Him, we say to the Church: ‘Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.’ We have believed then, *per eam*, not *propter eam*, through her means, not on her account. We found her on her knees; she showed us her Master; we recognised Him, and we knelt down along with her.”

for the repose of whose soul she once prayed * —it is wonderful, I say, that any so circumstanced, should be so entirely lost to a sense of their own condition, as not to be covered with confusion, when reminded of their claim to infallibility. Yet even this is not so wonderful, as that any should be found willing to accredit that claim. It teaches us a fearful lesson as to the manner in which souls can be spell-bound under the power of Satan, and given over to the spirit of delusion.

No doubt, lofty pretensions audaciously maintained, have in themselves a tendency to awe the souls of men into submission; on which account, as I have already said, it is the wisest course for Rome to entrench herself within the citadel of her infallibility, and thence, authoritatively to pronounce her dogmas, without attempting to argue; for she never simply argues except to be overthrown. What, for example, can be more absurd than for her to say, the authority of the Scripture depends for its proof upon us, and our authority depends for its proof upon the Scripture? What can be more foolish than their boasted rule of truth: "That which has been delivered always, everywhere, and by all"—for not to speak of the impossibility of discovering what has been held and taught always, everywhere, and by all—not to speak of the destruction that this principle would work amongst all Rome's favourite dogmas, for "always" would include the Apostles and their times,

* The Roman Church "once recited ancient Liturgies containing prayers for the repose of the soul of Mary."—*Malan's True Protestant's Manual*, p. 53.

and they are the great enemies of Rome—what error can be more tremendous than to make Truth depend for its attestation, upon its reception and delivery by men, instead of on the miraculously-proved authority of those commissioned of God, as were the Apostles of our Lord and Saviour. Suppose I were to try the proof of the Apostolate of St. Paul by this wondrous rule—there was a time when he was forsaken and denounced almost by all—to what conclusion would this canon lead me? There was a time when all the Churches of Galatia renounced the Gospel, and turned back to Judaism. There was a time when the Bishop of Rome condemned Athanasius. What but hopeless scepticism could be the result of saying that we would believe nothing, except that which can be proved to have been taught “always, everywhere, and by all?”

The sin of framing Traditions, and then exalting them into equality with the word of God, is to be considered in its relation to God and the eternal interests of men, rather than in its effects upon this present world. Yet, it is well to remember, that there can be no more terrible instrument in the hand of unscrupulous ambition, than oral Tradition; for it affords a ready means of putting the holy name of God upon any falsehood, or any iniquity. Indulgences and Inquisitions—Perjury and Murder—can alike be sanctified thereby. It supplies the means of deadening the consciences of others, by accustoming them to blind obedience to authority. The skill with which Mahomet contrived to blunt the consciences of his followers, and to render them the unscrupulous instru-

ments of his designs, by pretending revelations from God in sanction of his excesses, was one great instrument of his success.

The sin is the more inexcusable, because committed after the history of Israel has been written for our warning. They too, added Tradition to the word of God. When our Lord came upon earth, He found Tradition, not Scripture, the guide of all their thoughts; He found it nullifying the power of His example, and blunting the edge of His testimonies. However closely He might be following the Scripture, they saw that He was not obeying their Traditions, and therefore His example and teaching were valueless, and worse than valueless in their sight. "In vain," said He, "do they worship me, teaching for doctrines, the commandments of men. For laying aside the commandment of God, ye hold the TRADITION of men. * * * Full well ye reject the commandment of God, that ye may keep your own TRADITION." The effect was, that they knew not the time of their visitation—despised and rejected the Holy One of God—nailed Him to the tree—persecuted His Apostles, and are now scattered to the four winds of Heaven. Yet still they cleave to their Traditions. They prohibit the explanation of the Holy oracles otherwise than according to their Traditions. "The Scripture," they say, "is water—the Mishna, wine—the Gemara, spiced wine." "My son," says Rabbi Isaac, "learn to pay more attention to the words of the Scribes than the words of the Law." "Turn away your children," said Rabbi Eleazer, on his death-bed, to his scholars who asked him the way of life, "turn away your children from the study of

the Bible, and place them at the feet of the wise." "Learn, my son," says the Rabbi Jacob, "that the words of the scribes are more agreeable than those of the prophets." *

Yet the Romanists, undeterred by the wrath and judicial blindness that rests upon the Jews, fearlessly follow in the same path. "Holy Scripture," says Bellarmine, "does not contain all that is necessary to salvation, and is not sufficient." (De verbo Dei. lib. II., c. 19.) The bull *Exsurge* of Leo X., places in the number of Luther's heresies, his having said: "That it is not in the power of the Church, or of the Pope, to establish articles of faith:" and the bull *Unigenitus* condemns as impious, heretical, and blasphemous, the proposition "that it is profitable at all times, in all places, and for all sorts of persons, to study the Scriptures, and to become acquainted with

* McCaul's letter from Warsaw, 22nd March, 1827:—"They" (the Jews), says Gaussen, "have considered the Rabbins of the successive ages of the Dispersion, as endowed with an infallibility which put them on a level with (if not above) Moses and the Prophets. They have, to be sure, attributed a kind of divine inspiration to holy Scripture; but they have prohibited the explanation of its oracles otherwise than according to their traditions. They have called the immense body of those commandments of men, the oral law, distinguishing it into the *Mishna* or Sacred Law, and *Gemara*, complement or perfection. They have said that it passed from God to Moses, from Moses to Joshua, &c., &c. * * * until at last Juda the saint, deposited it in the *traditions* or *repetitions* of the Law, which afterwards with their commentary or complement (the *Gemara*) formed first the Talmud of *Jerusalem*, and afterwards that of *Babylon*."—Gaussen, p. 119.

their spirit, piety, and mysteries." Still more lately—
 in 1824—the encyclical epistle of Pope Leo XII. com-
 plains of the Bible Society, which, he says, violates the
 Traditions of the Fathers and the Council of Trent, by
 circulating the Scriptures in the vernacular tongues
 of all nations. "You are aware, venerable brethren,
 that a certain society, commonly called the Bible
 Society, audaciously wanders over the whole globe,
 and in contempt of the most holy Traditions of the
 Fathers, and in opposition of the well-known decree
 of the Council of Trent, strives with all its energies,
 and in every possible method to get the Holy Scrip-
 tures translated, or rather perverted into the vulgar
 tongue of all nations. In order to avert this pest, our
 predecessors have published several constitutions *
 * * * tending to show how pernicious for the
 faith and for morals, this perfidious institution (the
 Bible Society) is." Such are the words of Rome—
 such are the doctrines, with which hosts of nominal
 Protestants are tampering. Is it wonderful that a
 judicial blindness, deeper even than that which rests
 upon Israel, should finally be sent also upon them?

Great as the sin of the Jews has been, and is, in
 respect of Tradition, they have nevertheless not added
 to this sin, another, viz., that of depraving the written
 word, by admitting among the sacred books, other
 writings which have not proceeded from God. On
 the contrary, they have been vigilant guardians of the
 Old Testament Scriptures, so as even to count their
 lines and number their letters; and when the Apocry-
 pha was presented to them, they excluded it from the
 sacred Canon, and refused to allow the tales of Tobit

Apocrypha
rejected

and of Judith, to be classed with the writings of Samuel and the Prophets. "Never," says Josephus, speaking of the twenty-two books of the Old Testament Scriptures, "never, although so many ages have elapsed, has any one dared either *to take away*, or *to add*, or *to transpose* in these, anything whatever; for it is with all the Jews, as it were an inborn conviction from their earliest infancy, to call them *God's Teachings*, to abide in them, and if necessary, to die joyfully in maintaining them." "They are given to us," he says further, "by the inspiration that comes from God; but as for the other books composed since the time of Artaxerxes, they are not thought worthy of a like faith." Yet, spite of the witness which even Judaism itself thus bears against the Apocrypha—spite of the warning of Jerome,* whose authority they profess to reverence, and in defiance of the abounding evidence external and internal, that may be accumulated against these writings, the Council of Trent dares to intermingle the Apocrypha with the inspired Books, and placing Judith, Tobit, Esther, and Job together, pronounces them all an integral portion of the sacred

* Jerome, giving directions respecting the training of another, says: "Let him beware of all the apocryphal writings—let him know that they are not the works of the authors whose names they bear—that there is in them the admixture of much evil, and that it requires much wisdom to seek after gold in the midst of mire. (*multaque his admixta vitiosa et grandis esse prudentiæ aurum in luto quærere*)." Jerome, I, 682, fol.

Again, in vol. I, p. 573, he exhorts us "to cast away the evil doctrines of Origen, and to have nothing to do with the disciples of the writings called Apocryphal, or hidden."

See also his Tract against Vigilantius, p. 393, fol. Veronæ.

Canon—and that too, whilst pretending to such exceeding accuracy of discrimination as to object to the expression “*Psalms of David*,” because all the Psalms were not written by him, and to substitute for it another title “*Davidical Psalter*.”

After having thus done all in their power to nullify the word of God, the Council next proceed to get the control of its interpretation exclusively into their own hands. First, they claim for an uninspired Latin translation, a place that belongs only to the inspired original. They decree that the Vulgate, or commonly received Latin translation, should be “esteemed authentic in all public readings, disputations, preachings, and expositions;” and that “no one should dare or presume to reject it on any pretence whatsoever.” In other words, although the Hebrew and Greek inspired originals are in our hands, and although we find there, and there alone, words which the Scripture itself declares to be “*words taught of the Holy Ghost*” (1 Cor. ii. 13), yet we are not to compare the uninspired words of the Latin translation therewith, nor to correct its errors, nor in any way to question its correctness. What assumption can be more tremendous than this?—for if it means anything, it means that their authority is sufficient to make the words of an uninspired and very faulty translation, truth; and to make the words of God Himself whenever they differ from that translation, nullities.

It is no wonder that the indignation of the Reformers should have burst forth against this outrageous act of tyranny and wickedness. “They command us,” says Calvin, “not only to be content with a most

“corrupt translation, (*vitiosissimâ translatione*), but
 “wish it to be adored just as if it had come down
 “from Heaven; and although its faults are manifest
 “to all the world, they forbid that any thing better
 “should be desired. It would be a long labour indeed
 “to note all the places that have been badly and fool-
 “ishly rendered. So imperfect is every page, that
 “there are scarcely three continuous verses that are
 “not spoiled by some notorious error. (*insigni aliquo*
“errore fœdati.)” *Calvin on Council of Trent.*

So also Chemnitz, the pupil and friend of Melan-
 thon. “The Tridentines demand, that that Vulgate
 “translation, as it has been used in their Church, should
 “be received as authentic in public readings, disputa-
 “tions, preachings, or expositions, so that no one on
 “any pretext whatsoever, shall dare to reject it. But
 “what, if many passages in the Hebrew and Greek
 “originals, are not rendered fitly and properly in this
 “Vulgate edition? If, through the unskilfulness or
 “carelessness of librarians, some passages have been
 “changed, mutilated, or added, are we to be forbidden
 “to depart from the old edition, and to recur to the
 “originals? Are we not to be allowed to prefer the
 “fountain to the streams; and if there be certain
 “things in that Vulgate version badly rendered,
 “changed, mutilated, and added, so as to be at vari-
 “ance with the originals, are we not to be allowed to
 “reject them, if any one should carelessly quote them?
 “The Tridentine Fathers reply: The Vulgate edition
 “—let no one dare or presume to reject on any pretence
 “whatsoever! Truly this is a thing not to be tole-
 “rated in the Church, to have thrust upon us as

“ authentic, passages incorrectly rendered by the translator, or changed, mutilated, and added by librarians, instead of those things which the Holy Ghost has written in the Hebrew and Greek originals ; and so thrust upon us, as that we should not be at liberty to reject them, even after we have satisfied ourselves by inspecting the originals.” (Chemnitz on Council of Trent, p. 55.)

This part of the decree was too monstrous to escape all opposition, even at Trent. Louis of Catana, a Dominican, is mentioned as having resisted it. He urged the example of Cardinal Cajetan, “ the greatest Theologian whom they had seen for many centuries, and with whom there was no one in the Council who could compare : he reminded them that Cajetan had deemed acquaintance with the original Scripture to be of such deep importance, that he had devoted the last eleven years of his life to its study ; and had composed his commentary, not on the Latin version, but on the original text : that Jerome, too, and others, would be condemned by such a decree—indeed, that they would be guilty of disobedience to one of their own Canons, (the Canon—*ut veterum*) which ordained, that they should compare the Books of the Old and New Testament with the Hebrew and Greek respectively. He added, that they were bound to believe, with Jerome and Cajetan, that any individual translator might err, though he allowed it to be true, that if the Council should examine and correct a translation of the original text, the Holy Spirit, whose office it is to direct Councils of the Church in matters of faith, would prevent their falling into

“ error, so that a translation, so examined and ap-
 “ proved, might be regarded as authentic. This, how-
 “ ever, must be the work of many years, and could
 “ not then be attempted : he therefore wished that no
 “ decree should be passed on this subject, and that
 “ things should be allowed to remain as they had
 “ been for the last 1500 years.” Such was the sub-
 stance of his advice.

The greater part however of the Theologians were
 of an opposite opinion, and said, “ that they were bound
 “ to hold as divine and authentic in all its parts, that
 “ translation, which, in past time, had been read in all
 “ the Churches, and used in all the schools ; that other-
 “ wise, it would be a yielding to the Lutherans, and
 “ opening the door to a thousand heresies, which would
 “ be eternally troubling the repose of Christendom :
 “ that the Popes and Theologians of the Schools had
 “ founded in great measure the doctrine of the Roman
 “ Church, the Mother and Mistress of all others, on cer-
 “ tain passages of Scripture ; and that if every one were
 “ allowed to examine the correctness of the translation,
 “ either by comparing it with other translations, or by
 “ recurring to the Greek or Hebrew text, these new
 “ grammarians would spread confusion everywhere,
 “ and would render themselves umpires and judges of
 “ the Faith ; so that it would be necessary at last to give
 “ the Episcopate and Cardinalate to these pedants, to
 “ the exclusion of the Theologians and Canonists : that
 “ the Inquisitors too, unless they knew Greek and He-
 “ brew would no longer be able to proceed against the
 “ Lutherans, without the guilty instantly replying that
 “ the text did not mean so and so, and that the trans-

“lation was erroneous: * * * in short, if they
 “were to allow to every one this liberty, they would
 “soon bring Christianity into a condition in which
 “no one would know what to believe.”

“For these reasons, which the majority received
 “with applause, others added moreover that if Divine
 “Providence had given authentic Scripture to the
 “Synagogue, and an authentic New Testament to the
 “Greeks, it could not be said without casting reproach
 “upon Him, that the Roman Church, His Beloved, had
 “been deprived of so great a benefit : that consequently
 “it was very probable that the same Holy Spirit who
 “had dictated the Sacred Books, had also dictated the
 “translation which the Roman Church had adopted.
 “But others having some difficulty in making a man
 “a Prophet or an Apostle merely for the purpose
 “of translating a Book, modified this opinion, by
 “saying, that the Translator had not the spirit of
 “the Prophets and of the Apostles, but one which
 “very closely approached to it: that if any one
 “found a difficulty in admitting the assistance of the
 “Spirit of God to the Translator, he could not deny it
 “to the Council : and as the Synod approved the Vul-
 “gate version, and pronounced Anathema against those
 “who would not receive it, it ought to be declared free
 “from error ; not because he who had written it had
 “been inspired, but because of the authority of the
 “Synod which had received it as divine.” (Father
 Paul, ii., 51.)

Not satisfied however by all these provisions, the
 Council thus proceeds: “Furthermore, in order to
 “restrain petulant spirits, the Council decrees, that no

“ one relying on his own skill, shall, in matters of
 “ faith and of morals pertaining to the edification of
 “ Christian doctrine—wresting the sacred Scripture
 “ to his own senses, presume to interpret the said
 “ sacred Scripture contrary to that sense which Holy
 “ Mother Church—whose it is to judge of the true
 “ sense and interpretation of the Holy Scriptures—
 “ hath held and doth hold ; or even contrary to the
 “ unanimous consent of the Fathers, even though such
 “ interpretations were never (intended) to be at any
 “ time published. They who contravene this decree
 “ shall be made known by their ordinaries, and be
 “ punished with the penalties by law established.”

Thus not only are writings which even the Jews declare to be uninspired, mingled with the word of God, and human Traditions pronounced to be of “EQUAL” authority with Holy Writ, and an imperfect version substituted for the original Scripture, but even after all this—after the Scripture has been thus adulterated and dishonoured, none are to interpret it except Rome herself according to the unanimous consent of the Fathers, which consent, seeing that it does not really exist, must also be created by her decree. Such are the safeguards required by falsehood ; and such the unscrupulous recklessness with which they are formed. How different is the free and open candour of truth ! The Apostle Paul *had* authority—true authority from God—but he, instead of endeavouring to force the minds of others into blind acquiescence with his will, said, “ I speak as unto *wise* men ; judge ye what I say.” “ In malice be children, but in *understanding*, be ye men.” “ The Son of God

hath come and given us an *understanding*." "Be ye not unwise, but *understanding* what the will of the Lord is." The true minister of Christ seeks in every thing, to open the understandings of those whom he teaches, and to lead them immediately to the word of God. Even the Lord Himself taught *from the Scriptures*, and so taught, as for them that heard to understand; "Beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself."—"Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"—"Then opened He their understanding that they might understand the Scriptures."

There can be no surer evidence of the mind being in a diseased and evil state, than when it refuses, in spiritual things, to have its judgment determined by the same kind of principles as infallibly influence it in other things. If we were living in an island that was under the sway of an absent Sovereign, and we knew that the acting government had received from that Sovereign written instructions which they hesitated to produce—that secret unwritten instructions were pretended to exist—that when constrained to produce the written instructions, they were found to be corrupted by unauthorized additions; and further, that the original documents were after all not produced, but only an imperfect translation, and that none except the government themselves were allowed to interpret that translation—who under such circumstances would not instantly say that the government were traitors? Would any, who had ordinary feelings

of uprightness, think of tampering either with them or their doings? And is the case different when we find, that the Decrees and messages of Him, who hath been pleased to speak to us from Heaven, have been corrupted, adulterated, and virtually destroyed? This tremendous and well-nigh unpardonable sin, meets us the very first moment we direct our thoughts towards the doctrines and practices of Rome. It ought instantly to arrest the steps of every one who fears God, and should turn them back for ever. But if it fail in doing this, if, in spite of this early and sufficient warning we venture on, what wonder if the spirit of delusion should be sent upon us? Does not experience almost uniformly teach us that when sufficient evidence has been presented and has been despised, that the spirit of delusion is allowed to come, and men are blinded, and rush darkly onward in the path of ruin?

He must be hopelessly blind indeed who does not in these things detect the hand of the great Enemy of souls, eagerly warring on the Scripture, as the last thing in earth that yet bears unchanged and unchangeable testimony to God's holy truth. The true Church scattered and almost divided into its units, has long ceased to be, what it once was, "the pillar and ground of the Truth." Once it stood as an united body that lived the Truth, and practically taught it—Truth was its formative power. Without pretending to be the Truth, or to originate it, or to be its master, it sought as the servant of the Truth, ministerially, to sustain, and manifest, and dispense it. It was as the pedestal to the lamp that stands thereon, or as the

arm to the torch that it sustains. But when the Enemy came and sowed tares among the wheat, the saints of God soon lost their separate place of testimony—apostasy increased—unity in the truth was changed into confederacy in falsehood, and the place of corporate testimony became occupied by men who have just as much title to say that they are the Church of God, as Ahab and Jezebel and apostate Israel had title to say so, when they danced around their idol, and slaughtered the Prophets of God. No wonder that such should hate the heavenly light, and seek to quench, or change, or dissipate its rays. No wonder that they should wish that they themselves should be regarded as originators and controllers of light, and scorn the place in which the Church once gloried, of being servants merely, sent forth to bear the light that had been committed to them by another. But when we behold this proud assumption, shall we hesitate to say that it is a work of evil? Shall we stand by in careless indifference, and allow the battle between Truth and Error to be fought without us, because we will not arouse ourselves from the sleep of selfish apathy? We may do this if we please, or we may gird ourselves for the conflict, and gather around that light of God's holy word which still burns steadily in undiminished brightness though cast down from the "pedestal" on which it was once displayed.

One of the arguments mainly rested on by the Church of Rome, to prove her authority in matters of faith, is, that we are indebted to her for knowing that Scripture is Scripture:—a statement, which when

analysed, amounts to this—that because we receive their testimony in common with the testimony of thousands besides, to an historic fact, such as that the Epistle to the Philippians or Ephesians was written by St. Paul, (and in this only do we use Rome) therefore we are bound to receive Rome as the authoritative expositor of Truth. A conclusion strangely drawn indeed! If this were so, I might be constrained to receive authoritative instruction from every witness that ever has borne testimony to any historic fact connected with the Scriptures. Christendom, as a whole, must be set in a place of authority—and infidels too, for many an infidel, such as Porphyry and Julian, have borne credible witness to certain important facts connected with the Scripture.

God, in his providence, appointed that the Jews should be the depositories and guardians of the Old Testament Scriptures. They bring to us these Scriptures, and declare that they were written by God. If we examine the opportunities they had for testing that fact, we find those opportunities perfect; if we examine the Book they bring, we find that it not only describes them as being its guardians, but that it delineates accurately their past history, foretels their present condition, and what is most important of all, speaks in terms of strongest condemnation respecting them, their doctrines, and their ways. Under these circumstances it is impossible but that their testimony should have the greatest weight; for men, unless constrained by an overwhelming power of truth, never testify in favour of that which utterly condemns themselves. We cannot therefore refuse to receive the Jews

as most credible witnesses, but do we on that account receive their Traditions? Do we receive them as competent interpreters of the Book they bring, or do we say that their sanction gives *authority* to the Scriptures of God?

Again, the great body of those who bear the Christian name, although separated into many divisions hostile one to the other, concur in declaring that a certain Book called the New Testament came from God. When we examine this Book we find not only that it correctly describes the past and present condition of those who have preserved and guarded it—not only that it speaks of that condition in terms of the strongest reprobation, but also that it teaches doctrines entirely opposed to the doctrines of the vast majority of those who nevertheless strenuously maintain its Divine authority. It condemns the practical condition as well as the doctrines, not of Rome only, but of the greater part of Christendom—Russia for example and the Greek Churches;—and yet Rome and the rest of Christendom concur in maintaining its Divine authority. This no doubt is strong and valuable evidence, for why, except constrained by truth, should men bear witness on behalf of writings that not only condemn them, but testify against all that they teach? Thus the moral condition of the witnesses corroborates by its very evil the fact to which they testify; but that same moral condition so far from causing me to receive, causes me to suspect, if not to reject, every word of instruction that their lips utter. So different, is competency for testimony to a fact, from competency for authoritative instruction.

But strong as this testimony is—for it is *virtually* the testimony of enemies—we do not make it the sole, nor even the chief ground on which we rest the proof of the authority of the Holy Scriptures. It is only one amongst the many evidences, external and internal, which establish that authority on a basis stronger than *can* attach to any writings, except the writings of God. For example, what can be more miraculous than to find writers who lived thousands of years apart from each other—some of them herdsmen—some kings—some fishermen—not only agreeing in their statements and doctrines—doctrines too which it is impossible that human ingenuity could have framed—but so agreeing as to produce a whole which as the instructed reader of Scripture feels would be rendered imperfect if any of its parts were withdrawn? Who for example that understands Isaiah and Daniel, does not see the necessity, as it were, of having the Book of Revelation? What should we think of Leviticus, if we had not the Epistle to the Hebrews? The various strings of Scripture are attuned into a harmonious unity too wonderful to be the work of any human hand. It is a harmony that no external evidence, much less Tradition, helps us to discern. It is discovered only by those who have an ear quickened by the Spirit of Christ—but to such it speaks as with a heavenly voice—and they who have once heard that voice *need* not, (though they do not despise) the corroborative testimonies of earth.

Nor is it the harmony of Scripture alone that gives to the Christian heart conclusive evidence of its origin from above—it speaks in a manner peculiar to itself.

Even the Jews when they heard its Divine Author teaching in their midst, were constrained to say, "Never man spake as this man." "They were astonished at His doctrine, for He taught them as one having authority, and not as the Scribes." We should be worse than the Jews, if we could not distinguish the difference between Isaiah and the Apocrypha, or between the Epistles of Paul and the writings of Clement or of Herinas. Whilst therefore we rest not at all on Tradition in the Romanist sense, we rest comparatively little even on testimony; our chief evidence being derived from other sources, the full value of which a Christian only is able to appreciate. Even Archbishop Laud admits as one of the chief evidences of the Divine authority of the Scripture, "the light of the text itself, in conversing wherewith we meet with the Spirit of God inwardly inclining our hearts, and sealing the full assurance of the sufficiency" of other branches of evidence.

As regards Traditionists, I have already observed that in order to give even the semblance of plausibility to their theory, it is necessary to assert the existence of an infallible tribunal which may determine what is, and what is not to be received as authoritative: for how would it be possible for Rome to admit the authority of Tradition as Tradition, when it knows that the Apocrypha, which she canonizes, was not only rejected by Jerome and Gregory, but in A. D. 364, was formally condemned by the Council of Laodicea, —and that as to Image-worship she is condemned not only by Gregory, but by half the Traditions of Christendom. The more wary of the Traditionists have

always been aware of this, and have rested every thing on the authority of the Church ; establishing Tradition and confirming Scripture thereby. Indeed some among them have not scrupled to say that Scripture entirely derives its authorisation from the sentence of the Church.

“The Doctors of Rome,” says Gaussen (he instances Hosius, Eckius, Andradius, and Stapleton) “have gone so far as to say, that without the testimony of the Church, the Scripture has no more authority than Livy, the Alcoran, or Æsop’s fables ; and Bel-larmine, horrified no doubt at such impious opinions, would fain distinguish the authority of the Church *in itself*, and *with respect to us*. (quoad se et quoad nos). In this last sense, he says, the Scripture has no authority except by the testimony of the Church.” It is true indeed that unhesitating obedience to authority is the key-stone of the Roman System. Ignatius Loyola, in his celebrated sermon on Obedience, sets the spiritual superior in the place of God, and like Mahomet makes it a sin to question or even to doubt the wisdom of any commandment that may be given. This of course secures to the System the perfectness of absolute authority, so that nothing can be more complete than the subservience generated in every soul that bows to its influence. “The moment,” says Dr. Wiseman, “that any Catholic doubts, not alone the principle of his faith, but any one of those doctrines which are thereon based—the moment he allows himself to call in question any of the dogmas which the Catholic Church teaches as having been handed down within

her—that moment the Church conceives him to have virtually abandoned all connection with her: for she exacts such implicit obedience, that if any member, however valuable, however he may have devoted his early talents to the illustration of her doctrines, fall away from his belief in any one point, he is cut off without reserve; and we have in our times seen striking and awful instances of this fact.” *Wiseman’s Lectures III.*, p. 76.

The Anglican Romanists however, from a desire, I suppose, of avoiding the appearance of too close approximation to Rome, have endeavoured to present the doctrine of Tradition in a less startling form. They talk of authoritative Tradition being determined by the consent of antiquity—the unanimous consent of the Fathers and the like: grounding, like the Romanists, the necessity of appealing to Tradition, on the alleged obscurity of Scripture, which needs the help of such an exponent; and on its alleged imperfectness which needs the help of such an addition. But soon, discovering, I suppose, what is too obvious to be concealed, that the Fathers often contradict the Scripture, one another and themselves, they are obliged to confess that the consent of Antiquity also is an uncertain thing, and that the Fathers are not more lucid than the Scripture. And what is their conclusion? They conclude that to hope for fixed and certain Truth is just as foolish, as to expect to give fixedness to the fitful moonlight that gleams on a stormy sea; boldly assert that God has not intended to grant certain knowledge to His children, and aver

that doubt is a right and necessary ingredient in faith. "They have coolly and deliberately," says Mr. Goode, "set about to show, that faith can never have more than probability to rest upon, and that, in fact, if there was certainty, there could not be faith, as if faith was belief on insufficient grounds. "We for our part," says Mr. Newman, "have been taught to consider, that faith in its degree as well as conduct must be guided by probabilities, and *that doubt is ever our portion in this life*. We can bear to confess that other systems have their unanswerable arguments in matters of detail, and that we are but *striking a balance between difficulties existing on both sides*, that we are following as the voice of God what ON THE WHOLE we have reason to *think* such." (p. 129.)—"According to English principles, faith has all that it needs in knowing that God is our Creator and Preserver, and that he MAY, IF SO HAPPEN, have spoken. * * * *Doubt may even be said to be implied in a Christian's faith.*" (p. 103.) "Nay," saith Mr. Keble, "*evidence complete in all its parts leaves no room for faith.*" (p. 82.) And to put an end to all doubt as to the doctrine they hold on this subject, Mr. Newman openly tells us, that "to accept revelation at all, we have but probability to show AT MOST, NAY TO BELIEVE IN, THE EXISTENCE OF AN INTELLIGENT CREATOR." (p. 69.)

Infidelity of course is the legitimate result of such principles as these. Indeed the superstitious credulity of Bellarmine, is less revolting than the cold heartless complacency with which Mr. Newman and

Mr. Keble consign the soul during the whole period of its sojourn here, to the anguish of unsatisfied enquiry, and never-ending doubt. Whether Mr. Newman has abjured these sentiments, and really bowed to the infallibility of Rome, and allowed doubt to be quelled by her authority, or whether these dark principles of Scepticism are still treasured in his bosom, by and by to work destructively against Rome herself, I profess not to determine. Perhaps Dr. Wiseman may already have his suspicions that Mr. Newman and others whom Mr. Newman leads, however "valuable" their labours may have been, "however they may have devoted their early talents" to the illustration of Catholic Truth, may nevertheless so fail in the one point of implicit obedience, as to require "*to be cut off without reserve.*" But however this may be, it is evident that nothing can be more contrasted than two systems one of which makes doubt a merit—the other of which makes it a sin. The Fathers of Tractarianism say, "Be certain of nothing"—Romanism says, "Be certain about every thing through faith in us"—Christianity says, "Be certain about every thing respecting which God has spoken, through faith in His unchanging word." It remains for us to say, which of these systems we will follow. Shall we follow Christ and His Apostles—or one of these other guides? Two masters we cannot serve.

As regards the Tractarian doctrine that it is right to doubt, and that doubt is a proper element in faith, it involves a principle, which if it be true at all, must be true always. Consequently, if we had personally

received instructions from the lips of the Apostle Paul, or had heard the Lord Himself teaching, it would have been still right to doubt. The absurdity of such a statement is great; but its absurdity is not greater than its impiety. It contradicts the Scripture, and reflects upon the character of God, inasmuch as when He teaches, whether audibly or in His written word, He avows the object of His instructions to be the communication of *certain* knowledge. "Thy word is a Lamp unto my feet, and a light unto my path." "The entrance of thy words giveth light; it giveth understanding unto the simple." "The testimony of the Lord is SURE, making wise the simple." "These things are written that ye might KNOW." "Abraham was strong in faith, being FULLY PERSUADED." But according to this system of religious infidelity, all these statements of Scripture must be wrong. Abraham was wrong to be fully persuaded. He should have *doubted* always.

I have already noticed that famous circle of Romanist reasoning—"the Scriptures are infallible, because we—the Church—say so; and we—the Church—are infallible because the Scripture says so. Now apart from the false assertion that the Scripture owes its authorisation to the Church, and apart from the equally false assertion that they, the Romanists, are the Church; it is not true that the Scripture pronounces even the real Church to be infallible. It is true indeed, that the Scripture, speaking of the Church whilst it yet stood separate and unfallen, calls it "the pillar and ground of the Truth;" but it might be this without being infallible. We may sustain, or be "the

pillar of" that which is infallibly true, without being ourselves infallible. Whenever any maintain that which God has revealed, the truth maintained is infallibly Truth, because of Him from whom it comes; but they who maintain it are not thereby rendered infallible. The hand that sustains a heavenly light is not thereby made heavenly. Even then, if the Church of Rome had been a body of real saints faithfully maintaining the testimonies of God, and were therefore entitled to apply to themselves that holy name of "pillar of Truth," yet they would not thereby become infallible.*

The notion of infallibility attaching to the Church—a notion which the Church of Rome has found it most convenient to encourage—has arisen from not distinguishing between the Church, and the Church *associated with the Apostles*. The Church when associated with Apostles acting officially, *was* infallible, and could issue authoritative decrees; of which

* "Infallible," as here used, applies not to those who state something that is certainly true, because taught in the Scripture. The Priests when Herod asked them where Christ was to be born, felt infallibly sure, when they answered—Bethlehem. This is not what is meant by infallibility. It attaches only to those who are officially empowered by God, to enact or determine authoritatively that which is obligatory as a rule of faith and manners; and this is the claim of Rome. The Catechism of Trent expressly says that Christ has placed over the Church "a man vicariously exercising His own power—"*hominem suæ potestatis vicarium et ministrum.*" In the Maynooth translation, lest the original words should alarm English ears, they are somewhat softened, viz., "a man to be His vicar, and the minister of His power."

we have one recorded instance in the Council held at Jerusalem, see Acts xv. The Apostles, *having their mission authenticated by miracles*, could and did legislate infallibly, but the power of infallible legislation was never granted to the Church apart from them. As soon as the Apostles died, infallible legislation ceased; and the authoritative record of God's will being completed, the Church had only to obey and to administer that which had been written. The pretensions of Rome cease to have even the appearance of support from Scripture, the moment we remember what the Apostles distinctively were. *The Apostles in their peculiar office have no successors.* If we choose in wilfulness or in folly to receive as Apostles those whom God has not accredited with "the signs of Apostles," we must be left to reap the fruits of our own madness.

The Church of Rome argues, that because the Church, as a visibly united body, was once "the pillar and ground of the Truth," therefore such a body must continue to exist always, and that they are that body. But alas! their own sad example might have taught them that they who display the Lamp of Truth to-day, may lay it down and display something else to-morrow. Of the Church in Rome it was once said, that their faith was spoken of throughout the whole world—but what has it since become? Israel when they first came out of Egypt, were "holiness unto the Lord," but what were they when worshipping the Golden Calf and Baal? There is no promise of stability attached to any position of service or testimony held by the Church on earth, apart from its

practical continuance in the goodness of God. If there had been, if God had promised that a position of testimony once occupied should be occupied unchangeably for ever, He never could have said to the Church at Ephesus, "I will remove thy candlestick out of its place except thou repent;" nor could He ever have said of the Gentile olive branch, that if it continued not in God's goodness it should be cut off. Among all the unholy figments of Romanism, there is none perhaps more daring than its assertion that the corporate standing of the Church as to authority, testimony, and the like, was inalienably secured to it by the irrevocable promise of God. The fact is exactly the reverse. The Scripture, in prophetically describing the history of Christianity, declares that there would be a great apostasy from the faith—that the visible body still calling itself the Church, would become identified with the world—would cease to be the "pillar and ground of the truth"—and would be punished (to use the symbolic language of Scripture) by the loss of its "candlestick" position. Instead therefore of any promise being made to the visible nominally Christian body, of continuance in that position which it once held; the Scriptures predict its corruption and final excision. (Rom. xi.) The only promise of continuance is to the true members of the Church—and even in their case it is limited to a promise of their being individually preserved in such things as are indispensably requisite for salvation.

As regards the argument that Scripture derives its authorisation from the Church—an argument of which even Bellarmine is ashamed—it means this, if it means

anything :—that when St. Paul went to Philippi and converted many, and afterwards wrote to them an Epistle, that Epistle received its authority not from its being the work of an inspired Apostle of God, but from the fact of the Philippians receiving it—and then, they having informed others that they so received it, and these others have informed us, so the Epistle becomes authoritative to us. But how does the circumstance of the Philippians bearing testimony to the fact that St. Paul wrote the Epistle (a fact which they could not deny without falsehood) how does this show that the Philippians made the Epistle of the Apostle of God authoritative, either in itself or to us? Do mere witnesses to a fact create that fact, or give to it its character? Did the woman of Samaria when she told her countrymen that she had found the Saviour, make Him thereby the Saviour—or give Him authority—or become the infallible expositor of Truth? The Church so far from having had authority to accredit, dared not reject an Epistle which came from an Apostle. “If any man,” said St. Paul, “think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.”* God

* Dr. Wiseman must secretly smile at the simplicity of his converts when he beguiles them by the following illustration, in which the Church is supposed to be the Ambassador—the Scripture, the credentials. “When,” says Dr. Wiseman, “an ambassador presents himself before a Sovereign, he is asked, Where are his credentials? He presents them, and on the strength of them, is acknowledged as an ambassador; so that

by miracles, accredited His Apostle; and by accrediting him, accredited his Epistle. The Church had only to receive and to obey.

But say they again, even if we were to admit that the Church does not make the Scripture authoritative, nevertheless, we say that the Church alone has authority to interpret it, for it is expressly said by the Apostle, that "no Scripture is of private interpretation."

We reply that the words of St. Peter are misunderstood and perverted. What the Apostle states is that Scripture is a solution (*επιλυσις*)—solution, in the same sense as when we speak of the solution of an enigma or mystery—yet not a solution put forth on the authority of mere private unauthorized individuals—they who put it forth were not *ειωται*—they were holy men of God who spake as they were moved by the Holy Ghost. It is a text therefore which refers to the primary giving forth of Scripture as God's exposition or solution of difficulties—and has no reference at all to what we call its interpretation. The Scripture is itself God's "explanation," or "interpretation," or "solution" of difficulties; and all

he himself first presents that document whereby alone his mission and authority are subsequently established."

Now only suppose an Ambassador were to produce as his credentials a document uncertified by the seal or signature of his Sovereign, and having nothing to accredit it except his own declaration, what would be the fate of such an Ambassador? In vain would he say "The document accredits me, and I accredit the document." The king to whom he brought it would say, "Dost thou expect me to receive credentials signed by thyself, when they ought to bear the certificate of thy king?"

Christ's people, seeing that they receive of His Holy Spirit, have ability to understand that explanation.*

All Traditionists speak of the obscurity of Scripture. The Scripture, it should be remembered, embraces two distinct classes of truth. It contains truth adapted to the condition of such as are yet ignorant of God—it also contains truths intended solely for those who “having been justified (*δικαιωθεντες*) by faith, have peace with God through our Lord Jesus Christ.” In other words, it contains truths intended for men as men; and truths intended for those who being brought into the Church by faith, are able to understand the ways of God, and to serve Him. Now if those who have not yet believed, attempt to understand those parts of Scripture which are intended only for such as are brought into the family of faith, it is not wonderful that they should meet with difficulties. They who are ignorant of, or who reject the message of salvation, receive not the Holy Spirit; and without that Holy Spirit, none can understand

* The meaning of *ἐπιλυσις*—*Explanation* or *solution*, may be gained from the use of *ἐπιλυω*, in the following passages:—In some copies of the Septuagint it occurs in Genesis xli. 12. —“To each man according to his dream he did *interpret*.”

Mark iv. 34. “When they were alone, He *expounded* all things to His disciples.”

Acts xix. 39. “It shall be determined or *explained* in a lawful assembly.”

Ἰδια ἐπιλυσις therefore, is equivalent to *ἐπιλυσις ἰδιωτῶν*, as opposed to that of divinely-inspired Prophets. *Bengel* very properly observes that, *ἐπιλυσις* in this passage, refers to that prophetic interpretation by which the Prophets disclosed things previously hidden. “*Proprieæ interpretationi* opponitur

the things that have been freely given to the children of God. But because that which is *not* intended for men in their natural condition, is obscure to them whilst yet remaining in that condition, it does not follow that those truths which *are* intended for them whilst in their natural condition, should also be obscure. On the contrary, they are plain and simple. The character of God, not only in His holiness, but in His goodness—His love toward men as sinners—His willingness to accept them, notwithstanding all their ingratitude and worthlessness, in the name of Another, and to cancel all their sins through His atoning blood—all this is written as with a sunbeam. It is not God, but the foes of His gospel who dim this light. Out of a pretended reverence to truth and talking of reserve, they go in priestly pride and cover the light which God set in the earth, in order that it might shed its rays on every one therein—and then they speak of obscurity and darkness. It is as if Moses, instead of placing the Serpent of Brass high upon a pole, where every eye might see, had declared that it was too holy for human gaze, and had gone and enfolded it in hallowed coverings, and hidden it in the recesses of the sanctuary. No doubt priests and mystics can soon throw obscurity and darkness around anything they seek to hide, but we must take heed not to attribute that obscurity to God.

φορα—*veclura* prophetica. Itaque ἐπιλυσις dicitur interpretatio, quâ ipsi prophetæ res antea plane clausas aperuere mortalibus. Prophetia nec primo humana est, nec a se ipsâ unquam ita desciscit, ut incipiat esse verbum propriæ, i.e., humanæ ἐπιλυσεως, sed plane divinæ patefactionis est."

We have to remember also, that God has not only given the Scriptures—He gave also living men, fitly qualified by His Spirit in order to explain those Scriptures. He gave Evangelists, in order that the truths intended for the world might be preached and explained to the world:—He gave also Pastors and Teachers, in order that the truths intended for the family of faith, might be taught and explained to that family. When the Eunuch in the desert was reading in Isaiah respecting the Lamb led to the slaughter, an Evangelist was sent who “began at the same scripture, and preached unto him Jesus.” St. Paul, Apollos, and others, besides being Evangelists, taught also in the Churches. Ministry therefore, both towards the world and towards the Church, is an ordinance of God; and if that ministry has been interrupted—if Rome and others have deluged the world with false teachers, and persecuted and destroyed the true—if worldliness has eaten out the vigour even of real Christianity so as for the energy of falsehood to become greater than the energy of truth—it is no wonder that darkness and obscurity should abound.

God however, is superior to all the derangements caused by our infraction of His order. Accordingly from time to time, He either sends Evangelists and Teachers—or else, by less ostensible agency and not unfrequently by the silent power of His own blessed Spirit, He gathers in souls, and feeds the flock of His pasture.

The Romanists dwell much on the value of authoritative instruction, and on the advantage of accustoming the mind to receive readily what is taught on the

authority of others. This, under certain limitations, we admit. We would always desire to see the Christian parent, or the Christian instructor, exercising their authority over those committed to their charge, in giving them the Scripture as the unquestionable revelation of God, and we would equally desire to see that authority cheerfully recognised and confided in. Who would have wished to see the youthful Timothy begin to doubt and to question, when Eunice his mother, first presented to him the Scripture, and told him it was the Book of God? Let the parent or the instructor present the Scripture to those beneath their care—let it be reverently read, and it will soon speak with its own divine voice, and create in the heart, or in the conscience of all who give heed to its words, a conviction too strong for human argument to destroy. We do not object therefore to authority rightly used. We object to it only when it is assumed by those to whom God has not given it; or when it transgresses its prescribed limits, and assumes unauthorized control; or when it is perverted, and directs into forbidden paths. We would rejoice to see the true Church of the living God, standing collectively as “the pillar and ground of the truth:” we would rejoice to behold the Church acting like a second Eunice, and bringing up her children in “the nurture and admonition of the Lord;” but Eunice never said to Timothy, “the Scriptures have no evidence save that which arises from my authority:”—the true Christian Teacher never said so—the true Church of God has never said so. They do indeed direct to the Scripture as divine; they all willingly contri-

bute their testimony to the facts connected with its transmission, but they would as soon think of substituting the torch light of earth for the mid-day light of heaven, as of setting *their* testimony in the place of that whereby God proves to the hearts of His people the authority of His own holy word.

And now if any can review these things—if they can reflect upon the relation which Rome holds towards God's holy word—and not feel their hearts burn with indignation, it must be because they have never learned to reverence that word, and are ignorant alike of its authority and its value. Such will be unable to understand the clearest argument for the truth, and will fail to appreciate the evil of the most deadly doctrine, or of the most flagrant corruption. They will be ready to welcome the guides sent forth by the spirit of evil, and with them will advance, (unless mercifully brought to repentance) until lost in the black darkness of the latter day.

The Apostles speak abundantly of the corruptions of the latter days; but they do not tell us to expect new Apostles, or a continuation of Apostles:—on the contrary, they say, “Remember US.” *Be mindful of the words which were spoken before by THE HOLY PROPHETS and of the commandment of US, THE APOSTLES OF THE LORD AND SAVIOUR.* Happy is the soul that remembers these words—it will be freed from the trammels of men into the liberty of the service of God.

APPENDIX.

(A.)

ON THE VERBAL INSPIRATION OF SCRIPTURE.

Loose views respecting the *verbal* inspiration of Scripture, have deprived many Protestants of one of the strongest arguments against Tradition; for, if the Scripture be *verbally* inspired, it is manifest that whatever is received as "EQUAL" in authority with the Scripture, must be *verbally* inspired also. To attempt the proof of the verbal inspiration of the Traditions, would be difficult indeed.

The Jesuits (though in this they are opposed by the Doctors of Douay and Louvain) reject *verbal* inspiration, and see nothing in the operation of the Holy Ghost, but a direction preserving the sacred writers from error. No doubt they are wise in this, for in proportion as they lower the character of Scripture, the easier it is to raise Tradition to a level therewith.

The Scriptures explicitly declare that they *are* verbally inspired. This is the claim they put forward for themselves. To reject that claim therefore, is to reject the Scripture—it is to accuse it of deliberate falsehood.

"The Spirit of the Lord," says David, "*spoke by me, and His word was in my tongue.*" 2 Samuel xxiii. 2.

"This Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, *spoke.*" Acts i. 16.

In Hebrews x., words written in Jeremiah are quoted *as the testimony of the Holy Ghost*. “Whereof the Holy Ghost also is a witness to us: for after that He had said before, * * * *He also saith*, their sins and iniquities will I remember no more.”

So also, Heb. iii. 7: “*As the Holy Ghost saith*, To-day if ye will hear His voice.”

Again, in 2 Pet. i., “No prophecy of the Scripture is of any private interpretation (*i.e.*, it is not an explanation put forth on the authority of unaccredited individuals), but holy men of God *spoke as they were moved by the Holy Ghost*.”

In all these passages the Holy Ghost is referred to as the speaker of the words, and not merely as the superintendent of the thoughts.

In 1 Cor. ii. 13, St. Paul expressly declares that the words he used were “*taught of the Holy Ghost*.” “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth”—*λογοις διδακτοις Πνευματος αγιου*.

Indeed, when we remember the importance of a word in mere human documents—when we remember too, how frequently theological controversies rest upon a term, and that even the Apostles not unfrequently ground their arguments on the force of an expression, we necessarily come to the conclusion, even apart from these texts, that the *words* of Scripture are inspired. The circumstance of the word “Seed” in the singular, and not “Seeds” in the plural, being found in Genesis, forms the basis of an argument used by the Apostle in the Galatians. Not unfrequently the mis-translation of a preposition, such as *προς* (*with reference to*), materially alters the whole statement. See 2 Cor. v. 10, where *προς*, is, in our version confounded with *κατα*, *according to*. We know how anxious the Romanists are to follow the Vulgate translation in Genesis iii. 15, and to read “She” instead of “It.”

The Apostle, writing to Timothy, says:

“All Scripture is given by inspiration of God, and is

profitable for doctrine, for reproof, for correction, for instruction," &c.

Some modern Protestants who take upon themselves to receive certain books of the Holy Scripture, and to reject others—alter the translation of this passage and render it thus: "All Scripture that is divinely inspired is also, useful," &c.—*πασα γραφη θεοπνευστος, και ωφελιμος*—the *και* being supposed not to be connective, but emphatic, and to throw its stress upon the word "*useful*;" as if the great object of the passage were to teach us that all divinely-inspired Scripture is *useful*.

Now, of course such a statement would imply that there is some Scripture not divinely inspired; but not to speak of this—a doctrine which even Rome would reject—can we suppose it possible, that the Apostle would emphatically tell us, that all divinely-inspired Scripture is useful? Who would doubt it? He might, and he does tell us, *for what* Scripture is useful, viz., "for doctrine, reproof, correction," &c.—but if the *και* be read as emphatic, it must throw its force on the word with which it is conjoined, viz., "*useful*;" so that the utility of Scripture, and not the purposes *for which it is useful*, would be the instruction conveyed.

Moreover, where can one single instance be found of *και* used as emphatic in such a position?

"Much mis-spent labour and false criticism," observes Dr. Tregelles, "have been used to take away the force of this text. A learned man, for instance, found that he could not understand the book of Canticles, and *therefore* concluded that it was not an inspired writing; but having thus constituted himself judge of what the Holy Ghost *ought to have* written, he had to get over this text, which, according to its common rendering, must include all *Scripture, Jewish or Christian*, as given by inspiration of God; he therefore translates the verse after this manner:—'Every writing, divinely inspired, is also profitable,' &c., &c.

"This would not be a particularly luminous statement; and the learned writer can give no authority, scriptural or

classical, for his construction of the sentence; indeed, he says, he does not believe that any phrase exactly similar can be found. But the Holy Ghost has vindicated His own use of words by a similar construction in another passage of the New Testament: let the two be looked at together.

“2 Tim. iii. 16. *πασα γραφη θεοπνευστος και ωφελιμος, &c.*

“Heb. iv. 13. *παντα δε γυμνα και τετραχλησμενα τοις οφθαλμοις, &c.*

“If the proposed rendering of the passage in Timothy were correct, the latter should be translated—‘Now all naked things are also open to the eyes,’ &c. This rendering would refute itself, for instead of the passage showing the all-searching character of the eye of God, it would limit Him down to the beholding of *naked* things; *i.e.*, those which are equally exposed to the gaze of man.”*

Besides, let the use of the holy word, *Γραφη—Scripture*, be observed in the New Testament as in 2 Peter ii., and then say, whether it would be possible for the Apostle to write words which would imply, that some *Scripture* was not inspired.

The words “*Scripture*” and “*the Scriptures*” are continually used by our Lord and His Apostles, as the denominations of certain well-known books, to which they always appealed as books of divine authority. The books so denominated were exactly the same in number then as now. If there had been any fraudulently included in the collection, our Lord

* See also 1 Tim. iv. 4. *παν κτισμα θεου καλον και ουδεν αποβλητον*. This could not be rendered—“Every good creature of God,” &c.

Efforts have been made to support the above-mentioned rendering of 2 Tim. iii. 16, by the authority of the Vulgate, which as now used in the Church of Rome, reads the sentence thus: “*Omnis scriptura divinitus inspirata, utilis est ad docendum,*” &c. But this rendering may be esteemed a virtual cancelling of the *και*. Moreover the ancient copies of that version read in verbal accordance with the Greek “*Omnis Scriptura divinitus inspirata et utilis,*” &c. See *Codex Amiatinus*.

and His Apostles could not have sanctioned the fraud, by calling *all* the collection Scripture. How can any one dare after this, to speak of any of the books of the Old Testament as being uninspired, or as having a lower character of inspiration? There are *no* such varieties of inspiration. When the Apostle says, "All Scripture is divinely inspired," he ascribes *divine* inspiration *in the same sense* to every writing that is included under that word "Scripture." Whatever authority attached to the Tables written by the finger of God at Sinai, attaches to every writing that together with those Tables is included under the same name "Scripture." Our Lord also said in the Revelation, "Write, FOR these things are true and faithful." This affixes the character of truth and faithfulness to every thing that is so written—the word written including, of course, the expressions as well as the sentiments.

Some have endeavoured to shake our confidence in the Scripture—especially in the New Testament—by speaking of the incorrect condition of the received Greek text.

But surely if we can confide in God for any thing, we may confide in Him for taking care that the book which He has sent into the world as His, and which He commands us to reverence and regard, should be so protected from corruption as to answer the purpose for which He gives it.

In reasoning with deists, we are accustomed to ask, whether they believe that God is good; and whether they think it would be consistent with goodness, for God to allow His creatures to remain without any revelation of His will; and to keep them in ignorance of their relations to Him, past, present, and to come.

And if on this ground the necessity of a revelation be admitted, can we suppose, that One who is all-wise and all-powerful, would send such a revelation without also giving sufficient evidence to prove that it really did proceed from Him?

And if He has given the revelation and given the evidence, can we suppose that He would permit the revelation

thus given and thus authenticated to become valueless by corruption? Is there any thing that His providence would watch over with more jealous care?

It is true indeed, that God requires we should use the means which His providence has placed within our reach, for attaining accurately the knowledge of the words He has written, nor unless we use those means, can we expect the result. If we are more intent on getting correct texts of Thucydides or Æschylus, than in obtaining an accurate text of the New Testament, we must expect to reap the consequences of our carelessness. It cannot be denied that English Christians have of late, been very unconcerned about the text of the Greek Testament, and have so shrunk from the labour of collating the documents which God's providence has transmitted, that they are unable to say, that they have a certified knowledge of what those documents contain. There is one however who has undertaken the laborious work, and if he should be permitted (as is hoped, during the present year) to publish the results of his labours, we shall have the satisfaction of knowing, that we have before us the words which God has been pleased to write, given, with great care and accuracy, from the sources to which His providence has granted us access. The examination has confirmed the substantial* correctness of that which we have already received—it enables us to know with certainty the evidence on which our Text rests

* Bentley, as is well known, was a strenuous advocate for the revision of the received text, "which," said he, "seems taken for the sacred original, in every word and syllable; and if the conceit be but spread and propagated, within a few years the printer's infallibility will be as zealously maintained as an Evangelist's or Apostle's."

Bentley however took care to add, that although "the real text of the sacred writers does not now (since the originals have been so long lost) lie in any single MS. or edition, but is dispersed in them all," yet that the text is "competently exact even in the worst MS. now extant, *nor is one article of faith or moral precept either perverted or lost in them*; choose as awkwardly as you can—choose the worst by design, out of the whole lump of readings."—*Letter to F. H., D.D.*

—and, wherever more minute accuracy is attained, it illustrates truth the more, and confirms or enlarges the testimony to the “faith once delivered to the saints”—accuracy always strengthening the evidence to the truth, that Scripture is given in “WORDS TAUGHT OF THE HOLY GHOST” *—ΛΟΓΟΙΣ ΔΙΔΑΚΤΟΙΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ.

* See Prospectus (to be obtained of Worthelmer and Co., Printers, Circus-place, Finsbury-circus, London) of an intended edition of the Greek New Testament, edited from Ancient Authorities, with various readings, by S. P. Tregelles, LL.D

(B.)

DISAGREEMENT OF THE EARLY FATHERS.

"There is *no* traditive interpretation of Scripture."—*Bishop Patrick.*

There are *no such things* as traditive interpretations."—*Bishop Taylor.*

"I may confidently affirm, that *there is no one place* of Scripture explained the same way by all the Fathers."—*Placette, translated by Archbishop Tenison.*

"There has been as great variety in interpreting Scripture among the ancient Fathers, as among our modern interpreters."—*Dean Sherlock.*

"In all passages where there is any difficulty, the Fathers are sure to be opposed to each other in their interpretations."—*Goode.*

IF we did not know from sad experience, that the human heart is capable of assenting to and maintaining any thing, however false, we should marvel at the effrontery which ventures still to put forward the oft-disproved assertion, that catholic agreement marked the early ages of Christianity—I mean by early ages, those which immediately succeeded the times of the Apostles. Instead of the writings of those ages affording evidence of agreement either with the Scripture or with one another, there are no writings which prove more convincingly, that truth and unity had given place to error and division.

Indeed the Fathers themselves did not pretend to the existence of such agreement. How could they, when they were continually engaged in controversy with each other? "Many," says Origen, "of those who profess to believe in Christ, disagree not only in small points and those of small moment, but also in important points and those of the

highest moment, that is, concerning God, or concerning the Lord Jesus Christ, or concerning the Holy Spirit." *Origen, as quoted by Goode, Vol. I., p. 226.*

Mr. Goode, in his able work on the Divine rule of faith and practice, has given painfully convincing evidence of the truth of this disagreement—not merely on trivial points, but on subjects most vital to our faith.

For example, with respect to the true Personality and Divinity of the Holy Ghost—it was denied by Origen, Pierius (the successor of Origen), Theognostus, Novatian, Lactantius, Eusebius, and Dionysius of Alexandria. See *Goode's Divine Rule, Vol. I., ch. 5, § 4.*

"Many," says Jerome, "through ignorance of the Scripture, assert (as does also Firmianus, in the eighth book of his Letters to Demetrian) that the Father and Son are often called Holy Spirit. And while we ought clearly to believe in a Trinity, they taking away the third Person, imagine it not to be a hypostasis of the Trinity, but a name."

Here then was *disagreement* even as to the nature of one of the Persons in the Godhead.

Again, as regards the true orthodox doctrine of the divinity and eternal Sonship of Christ, Mr. Goode shows very convincingly, that the statements of very many of the Fathers were semi-Arian or worse. He quotes from Justin Martyr, Tatian before he became a Valentinian, Athenagoras, Theophylus of Antioch, Hippolytus, and Eusebius. Other quotations may be seen in Bishop Bull, and in Newman's History of Arianism. I fully believe with Mr. Goode, that no ingenuity can ever reconcile many of these passages with the orthodox doctrine, as defined by Athanasius, and taught in the Nicene Creed. They cannot be reconciled with what has been called the *απαρχος γεννησις*. They deny the *eternal* Sonship of Him who AS SON is spoken of in the Scriptures as "having neither beginning of days, nor end of life." "Whose goings forth have been from old, from everlasting." "The fact is," observes Mr. Goode, "that as it respects the original relation of the Second Person of the Trinity to the

First, there was *much* diversity of opinion in the primitive Church." "It must be confessed," says Dr. Waterland, "that the Catholics themselves were for some time pretty much divided about the question of eternal generation, though there was no question about the eternal existence: whether the Λόγος might rightly be said to be begotten in respect of the state which was antecedent to the προελειψις was the point in question. Athanasius argued strenuously for it." (Waterland, Vol. 3, p. 296.)

On this important subject therefore, there was *not* agreement, but much diversity and unprofitable controversy even among those reputed orthodox. There was also much unholy speculation, which some of the Fathers laboured to check. "Speculate not on this subject," said Gregory Nazianzen, "for it is not safe—let the doctrine be honoured silently: it is a great thing for thee to know the fact—the mode we cannot admit that even angels understand, much less thou."

Basil says: "Seek not what is inexplicable, for you will not find, * * * if you will not comply, I shall deride you, or rather weep at your daring, * * * believe what is revealed, seek not what is unrevealed."

With respect to the alleged agreement of the Fathers as to the eternal *existence*, Mr. Goode very properly observes, that there is no proof that they were of one mind in the matter. Indeed it is evident there was great difference of opinion.*

The words of Tertullian respecting the non-eternity of the Son as a Person, are so objectionable, that I would

* The early Fathers were dreadfully misled by the LXX. rendering of Prov. viii. 22, Κυριος εκτισε με αρχην οδων αυτου. This also rendering was a strong-hold of Arianism. Photius tried to read εκτησε, as if from κταω, for κταομαι. This, of course, is impossible. As in an infinite number of other instances, the LXX. translated wrongly. To *possess* is the right translation of πρ See Dr. M'Caul Sermon on the Divine Sonship—Appendix. Also, Dr. Tregelles note in his translation of Gesenius, in loco.

rather not transcribe them. "Tertullian," says Mr. Goode, "savoured more of Platonism than Apostolicity. * * * How indeed can any author be depended on, of whom it is confessed by his most strenuous defenders, that he argued deceitfully, and *cared little what he said of God in refutation of his opponent?*"

The statements of Novatian, Methodius, and Lactantius on the subject, are equally dishonouring to Christ. Methodius speaks of Him "as the most ancient of æons, and the first of the archangels." Lactantius writes thus:—"Since God was the most wise in designing, and most skilful in creating; before he commenced the creation of the world (since in Him was the fountain of full and perfect good, as it is always,) in order that from that good, a stream might arise and flow widely abroad, He produced a Spirit similar to Himself, who was endued with the qualities of God the Father. And how He did that, we shall endeavour to teach in the fourth book. Then He made another in whom the disposition of the divine original did not remain, * * * him the Greeks call *Διαβολος*—*devil*—we criminator—*accuser* * * * God therefore on commencing the fabric of the world, set that first and greatest Son over the whole world; and made use of Him at once as His counsellor and artificer in planning, beautifying, and perfecting things; because He is perfect in forethought, and reason, and power."

"More," says Mr. Goode, "may be found in Lactantius elsewhere to the same effect. It is useless to attempt to reconcile such statements with the orthodox doctrine, and so Bishop Bull admits."

"Are we then to take these things as evidence of 'catholic consent'—or of the "development of truth as delivered in the oral teachings of the Apostles, and fuller than that which we find in the Scripture handed down by all the Catholic Fathers from the times of the Apostles?"

"Petavius," says Bishop Stillingfleet, "confesses that most of the writers of the ancient Church, did differ in their explication of it (the doctrine of the Trinity) from that which was alone allowed by the Council of Nice. And he

grants that Arius did follow the opinion of many of the ancients in the main of his doctrines, who were guilty of the same error that he was, before the matter was thoroughly discussed. Here now arises the greatest difficulty to me in this point of tradition; the usefulness of it I am told, is for explaining the sense of Scripture, but there begins a controversy in the Church about the explication of the doctrine of the Trinity: I desire to know whether Vincentius his rule will help us here. It is pleaded by Jerome and others, 'that the writers of the Church might err in this matter, or speak unwarily in it before the matter came to be thoroughly discussed.' If so, how comes the testimony of erroneous or unwary writers to be the certain means of giving the sense of Scripture?" (*Stillingsfleet, quoted by Goode.*)

Mr. Goode well observes, that "where we cannot establish catholic consent for the first three centuries, we cannot establish it at all. The testimony of even the Nicene Council could *at most* establish the consent of that age for the doctrine; *and not long after the Arian doctrine was affirmed by a General Council, where there were twice as many bishops present, as were assembled at Nice.* And how happens it, by the way, that we hear nothing of this latter Council when the General Councils of the Church are enumerated? When Augustine was arguing with an Arian, he admitted that his opponent's appeal to the latter Council would be as good as his own to that of Nice, and therefore that they must go to some other quarter to decide the matter, and that quarter was Scripture."

Abundant evidence might be added to show the unsoundness of the doctrines held by the Fathers.

Thus Origen, speaking of the Scripture, says: "That they have not only the sense which is apparent, but also another concealed from most."

Respecting the sun, moon, and stars, he says: "Whether they have souls or not, is not clearly delivered."

Clement of Alexandria, in the following passage, denies

the doctrine of original sin; "Let them tell us, how one who has done nothing (speaking of the new-born babe) hath fallen under Adam's curse."

It has been stated by Protestants, and allowed by Jesuits, that "in the root of the doctrine of free-will, Chrysostom, Cyril, Theophylact, Euthymius, Oecumenius, Ammonius, and most of others, especially in the Greek Church, did yield too much unto the power of nature in the free-will of man. And in this, and other doctrines of affinity therewith did seem to have inclined, contrarie unto Scripture, into the error of the Pelagians." (*Bishop Morton, quoted by Goode, p. 289.*)

Justin Martyr says, "that those among the heathen, such a Socrates and Heraclitus, who lived *according to the dictates of reason* were Christians, though they have been esteemed Atheists." *Χριστιανοί εἰσι καὶ ἀθεοὶ ἐνοσμίσθησαν.*

"Irenæus identifies the decalogue with those natural precepts which God from the beginning implanted in the hearts of men."

Clement of Alexandria says, that "before the coming of Christ, *philosophy* was necessary to the Greeks for righteousness;" that "God is the cause of all good things, of some immediately, as of the Old and New Testament, of others mediately, as of philosophy, * * * for this, as a school-master, led the Greeks to Christ, as the Law did the Hebrews."

Tertullian says, that "before the Law was written by Moses, the Fathers observed that which nature taught them," and that by this Noah and others were considered righteous.

Eusebius—that "before the written laws of Moses, many of the earlier Fathers were adorned with the virtue of piety, through the right use of their reason."

Theodoret—"that the Abrahamic race received the divine law, and enjoyed the blessing of prophecy, but the Gover-

nor of the universe led the other nations to piety through *nature and creation.*”*

Hagenbach, in his “History of Doctrines,” gives the following account of doctrines taught immediately after the Apostles died. It shows how early the distinctive truth of the Gospel was lost.

Clement, the earliest of the Alexandrine Fathers, writes as follows: “Perhaps as we have been redeemed by the precious blood of Christ, so some will be redeemed by the precious blood of the martyrs.” (Vol. I., p. 178.)

“Origen also ascribed somewhat of the effects of an atonement to the death of the martyrs, as Clement had done before him.” (Hagenbach, p. 173.)

“That theory of satisfaction had not then been formed which represents Christ as satisfying the justice of God, by suffering, in the room of the sinner, the punishment due to him. The term ‘satisfactio’ occurs indeed in the writings of Tertullian, but in a sense essentially different from and opposed to the idea of a sacrifice made by a substitute.” (p. 173.)

“The forgiveness of sins was made dependent both on true repentance, and the performance of good works.” (p. 180.)

“From all that has been said in reference to the subject in question, it would follow that the primitive Church held the doctrine of VICARIOUS sufferings, but not of vicarious satisfaction” (p. 178)—that is, although they admitted that no one could be saved unless Christ had suffered on his behalf, yet they also taught, that something else was needful in addition to those sufferings of the Redeemer: consequently, His sufferings did not make “*satisfaction.*” Thus the distinctive truth of the Gospel was utterly set aside, and the doctrines of the Epistles to the Romans and to the Hebrews, virtually blotted out from the Bible.

It may excite the surprise of some, that such confusion and error should so soon have pervaded the Church:—

* Goode, Vol. I., p. 443.

but how soon after their triumphant exodus from Egypt, was Israel gathered around their golden Calf? The professing Church early showed great obduracy of heart in its entire insensibility to the manner in which God was dealing with it because of its unfaithfulness and sin. The Church at Ephesus, simply because it had not retained "its first love," had been threatened with the loss of its corporate standing as a Church. "I will remove thy candlestick out of its place, except thou repent." But the warning addressed, through Ephesus, to the Church collective, was not regarded. It not only refused to repent, but hardened itself in transgression: the threatened chastisement was inflicted, and the Churches, no longer sustained in their honoured place of testimony and heavenly separation, ceased to be represented before God by golden candlesticks of the sanctuary. Israel in the days of Jeremiah, were not more under displeasure or chastisement from God, than was the professing Church immediately after the Apostles died. Yet none recognised it. On the contrary, they continued to say "Peace, Peace;" and mistook advancement in the world under Satan, for progress according to God.

Instead of owning that they had ceased to be "the pillar and ground of the truth," they put forward high and exaggerated claims to the power and dignity of Church-position; and the earnestness with which they have pressed those claims, has generally been proportioned to the degree in which they have increased in worldliness and forgetfulness of God. Under such circumstances, we cannot wonder that disunion and falsehood have prevailed. The only marvel is, that truth has not utterly perished from the earth.

It will be found, I believe, that blessing has been vouchsafed of God to individuals or bodies, just in proportion as they have avoided any false claim to corporate position, as if the Church had not fallen; and have humbly cast themselves on the resources of God's mercy, using what measure of strength they had, without assuming an untrue position.

(C.)

SWISS & BELGIAN PROTESTANT CONFESSIONS.

THE following extracts from the Swiss and Belgian Protestant Confessions stand in honourable and blessed contrast with the Council of Trent.

Extract from the Swiss Confession, § 2.

In controversies on religion, or in matters of faith, we do not permit ourselves to be pressed by the mere opinions of the Fathers, or by the decrees of Councils—much less by received customs, or by number of consentients, or by length of prescription. Wherefore in matters of faith we allow no other judge than God Himself, declaring through His Holy Scriptures, what is true, what false; what is to be followed, what eschewed. Thus we acquiesce in the judgments of spiritual men, only when those judgments are derived from the word of God. It cannot be denied that Jeremiah and other Prophets pronounced the heaviest condemnation upon councils of priests instituted in opposition to the law of God, and have earnestly admonished us not to listen to “Fathers,” nor to follow the path of those who, walking in their own inventions, have turned aside from the law of God.

We equally repudiate human traditions, which, however dignified by high-sounding titles (as if they were divine and apostolic, and delivered either by the Apostles personally, or through the instrumentality of apostolical men, to a suc-

cession of Bishops in the Church) are nevertheless when compared with Scripture, found to be discrepant therewith : and do by such discrepancy show, that they are anything rather than apostolic. For even as the Apostles have not taught differently one from the other, so apostolical men have not promulgated things that contradict the Apostles. Moreover, it would be impious to assert that the Apostles did by word of mouth, deliver things that contradict their own writings. Paul expressly declares that he taught the same things in all the Churches. And again, “ *We write no other things unto you than those which ye read, or I might even say, acknowledge.*” Elsewhere he again testifies that he and his disciples, *i.e.* apostolical men, walk in the same path, and do all things equally in the same spirit. The Jews of old had their Traditions of Elders, but they were heavily denounced by the Lord, who showed that the observance thereof obstructed the Law of God, and that by them God was in vain worshipped.

Extract from the Belgian Confession. Art I.

With the heart we believe, and with the mouth we confess, that there is one only simple spiritual Being which we call God, eternal, incomprehensible, invisible, immutable, infinite, who is altogether wise, and the abounding source of all blessings.

In two ways we become acquainted with God, first by creation, preservation, and the government of this universe. For it, like a page of beauty is spread out before our eyes, wherein all creatures from the least unto the greatest, are like so many forms and elements engraven; whereby the invisible things of God can be beheld and known, even his eternal power and Godhead as the Apostle Paul declareth. Which knowledge sufficeth to convict and render inexcusable any among mankind. But much more clearly and manifestly He does in due order reveal Himself

to us in His sacred and divine word ; that is to say, so far as is in this life expedient for the purposes of His own glory, and the salvation of His people.

We confess that this word of God hath not been either brought to us, or delivered down to us by any will of man ; but that holy men of God inspired by the Divine Spirit, spake it, as St. Peter testifies. Afterward however, God Himself, according to that infinite care and solicitude which He hath concerning His people and their salvation, gave commandment unto His Apostles and Prophets, that they should commit these oracles to writing. He Himself likewise engraved with His own finger the two tables of the Law ; *for which reason we call all writing of that kind, sacred and divine Scripture.*

[Then follows an enumeration of the Canonical Books.]

These books alone we receive as sacred and canonical, on which our faith may rely, and whereby it may be confirmed and strengthened. And therefore without any doubt, we believe all things that are in them contained. And that, not so much because the Church receives and approves them as canonical, as because the Holy Spirit testifies to our consciences that they have proceeded from God ; and especially on this account, because they do of themselves testify and evince their own holy authority and sacredness, seeing that they who are strangers to everything that has been predicted in those writings, are able to discern, as it were sensibly to perceive, the fulfilment and accomplishment of such predictions.

Moreover we draw a distinction between the aforesaid sacred Books, and those which they call Apocryphal ; seeing that the Apocryphal may indeed be read in the Church, and it is lawful to extract statements from them, so far forth as they agree with the Canonical Books, but they have by no means such authority or certitude as for any proposition concerning faith and the Christian religion to be established from their testimony, much less have they power to infringe on or lessen the authority of others.

And we further believe, that Holy Scripture doth comprehend most completely the whole will of God, and that therein all those things are fully taught, which are necessary to be believed for the attainment of salvation. Consequently, seeing that therein is described most exactly and most fully, the whole method of divine worship which God requires of His creatures, it is lawful for no man (even though endued with Apostolic dignity—no not even for an angel sent down from Heaven, as St. Paul declareth) to teach other than we have been already taught in the Sacred Scriptures. For seeing that it has been forbidden for any one to add any thing to, or take any thing from the word of God, it is sufficiently manifest from this very circumstance, that this holy doctrine is in all its divisions and parts perfect and complete, and consequently no other writings of men, with whatsoever sanctity endowed, no custom, nor superiority of numbers, nor antiquity, nor length of usage, nor succession of persons, nor any councils, nor in fine any decrees or statutes of men are to be brought into competition, or comparison, with the aforesaid divine Scriptures, seeing that **THE TRUTH OF GOD** surpasseth all things beside—for all **MEN** are, as to their own nature, liars, and lighter than vanity itself. Wherefore with our whole soul we reject, whatsoever agreeth not with this most certain rule, as we have been instructed by the Apostles when they say:—"Prove the spirits whether they be of God," and "if any come to you and bring not this doctrine, receive him not into your house," &c.

(D.)

MANDATE AGAINST THE BIBLE SOCIETY.

No comment need be made on the following extract. I trust it may prove an incentive to the Bible Society to pursue their labours with increased energy.*

JOHN VAN HOOYDONK, BY THE GRACE OF GOD AND OF THE HOLY SEE, BISHOP OF DARDANIE, VICAR APOSTOLIC OF THE VICARAGE OF BRED A ;

To all our subordinate faithful Brethren, grace and peace in our Lord Jesus Christ.

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Beloved and faithful, we again perceive you exposed to a danger which is daily becoming more alarming ; and again we are constrained by the love which we bear to your souls in their Creator and Redeemer, Jesus Christ, to lift up our pastoral voice. The solemn account which we must one day give of your salvation, and of the sacred faith which is committed to our charge, obliges us to warn you most earnestly, so that we may not fear the everlasting woe at which the holy apostle Paul trembled and exclaimed, Woe is unto me if I preach not the Gospel ! woe unto me if I do

* The Mandate, and a Reply, by W. P. Tiddy, Agent to the Bible Society in Belgium and Holland, may be seen in a pamphlet published by J. Snow, 35, Paternoster-row.

not defend the truths of God! (1 Cor. ix. 16.) It is not one particular virtue of which the devil is now striving to deprive you, nor any special duty which he is seeking to hinder you from accomplishing; it is nothing less than the foundation of the whole Christian edifice which he is labouring to undermine. It is the root of the tree of eternal life he is seeking to destroy. It is your holy faith, beloved Christians, which the devil is trying to take away; your faith, without which no heavenly virtue can exist; your faith, without which it is impossible to please God. (Heb. xi. 6.)

* * * * *

Scarcely a year has elapsed since the successor of the holy Peter, the substitute on earth of Jesus Christ, raised his voice to warn the whole Christian Church against the renewed efforts of the self-called Bible Societies; and now with the greatest grief we see established in the diocese of the Church confided to our pastoral care a branch of one of those fatal societies. Yes, faithful and beloved, so near to us is the danger, that in our very midst the darts are forged with which the devil aims at the "heart-artery" of our faith; we have been assured that in our very midst are printed those books which, being by a sacrilegious presumption called Bible writings, God's word, or some such like name, must tend to make you disobedient and rebellious against God's authority, intrusted by Jesus Christ to his holy Church. Those books are distributed with such impudence that the persons who sell them are not contented with publicly advertising in the newspapers where and of whom they may be purchased, but they even dare, under every kind of pretence, and with plausible but hypocritical and poisonous words, to hawk them about amongst Roman Catholics, to press these to purchase at ridiculously low prices, and even to offer them the books gratis. Much-beloved and faithful brethren, whom I love in Jesus Christ, I beseech you by the love of your Saviour, and by the love of your own souls, be carefully on your guard, especially against

this artifice of your hellish foe, whom resist stedfast in your faith. (1 Peter v. 9.) Give not the least attention to the workmen of Satan, who is ever on the watch to ruin your souls, nor to their hypocritical and high-sounding words. If sinners entice thee, consent thou not. (Prov. i. 10.) "Flee," saith the Holy Ghost, "from all sin as from the face of a poisonous serpent." (Ecclesiastic. xxi. 2.) How much more, then, must you flee from that which would deprive you not only of one virtue, but would rob you of the treasure of your holy faith; the foundation of all heavenly virtue; the root of all justification, as it is called by the holy Council of Trent. (Sess. vi., ch. 8, De Justif.)

* * * * *

It is not our intention to set before you in the present letter a discourse on the unsuitableness of disseminating the Holy Scriptures in order to promote Christianity; or, on the injury done to the divine book, in making it the football of every mortal's arbitrary interpretation; or, on the unavoidable destruction of the unity of the faith resulting therefrom, as is clearly seen by the conduct of the enemies of the Church. We believe that it will not be even necessary to point out to you the danger and the sin of reading falsified and heretical Bibles, or to show you the wise care of the holy Church in the precaution she uses when she herself gives to her children good and authentic translations of the Holy Scriptures. Should this at any future time become necessary, we shall, by Divine permission, provide for the want: we trust, beloved and faithful, that it will be sufficient for the present to bring before you what his holiness the Pope of Rome, the universal father of Christians, the head of God's Church on earth, said concerning the Bible Societies in his encyclical letter addressed, last year, to all bishops in the world, which letter was also sent to us.

Our holy father, Gregory XVI., after having declared that the Bible Society is one of the most dangerous stratagems of the day employed by the enemies of the Church, to mislead the professors of the Catholic truth, and to separate their

hearts from the holiness of the faith, reminds us that those societies had been previously condemned by the former Popes, Pius VII., Leo XII., Pius VIII.; and declares that, in the fulness of his apostolical power, he also pronounces on them the sentence of condemnation. So that all must know, that whosoever dares join the Bible Societies or becomes so bold as to support them in any way whatever, will be guilty of the blackest sin before God and his holy Church. Further, his holiness, addressing his fatherly voice to all bishops, earnestly charges them before the Lord, to inform those under their care of this apostolical decision and command, and to keep their faithful sheep from all intercourse with Bible Societies. This, beloved, is the voice of the representative of Jesus Christ, whom no one can despise without despising Jesus Himself. (Luke x. 16.) But far be it from us to entertain such an idea of you. We have the well-founded assurance that you will lament what the universal father of Christians laments, will abhor what he abhors and denounces, and will walk according to his precepts and commands.

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Should any among you have already bought or received the books of the Bible Society, do not keep them in your house or even look in them, but follow the example of the Ephesians, who, at the voice of Paul, threw into the fire and burned those books they were not permitted to keep (Acts xix. 19); or, if you prefer it, and can conveniently do so, bring them to your priest or to your father-confessor, whose advice you can follow. If, in future, one of the colporteurs of those books published by that soul-destroying society should present himself to you, in that moment of danger think on the exhortation of the holy John, the Apostle of love, Bid him not God speed. (2 John 10.) Avoid all fellowship, all conversation with him, and immediately turn him away with compassion in your hearts and indignation on your countenances. Thus you will, beloved, render vain the efforts of Hell, and keep in your souls the inestimable treasure of faith.

And you, reverend brethren, who are appointed as pastors and overseers of souls, we entreat you by the love of Jesus Christ, to constantly remember your solemn obligations. Be as a wall to the house of Israel. (Jer. xv. 20.) Lift up your voices like a trumpet (Is. lviii), as soon as any danger threatens your congregation. Keep for those confided to your care the sacred treasure of their faith. (1 Tim. vi. 20.) Be armed with the sword of the spirit, which is the Word of God, and the preaching of his truths. (Eph. vi. 17.) Continue in season and out of season to reprove, rebuke, and exhort with all longsuffering. (2 Tim. iv. 2.) If the wolf have been already among the sheep, bind up and heal as much as possible the wounds which they may have received. Cease not your efforts as long as one single production of that Society is to be found among those persons under your care, whatever may be the name or size of the book published or to be published hereafter; for, perhaps, as in other places, those shameful pamphlets and books will be distributed among you, which, with a religious title, ridicule sacred things in a manner the most offensive and blasphemous.

Continue to watch, then, reverend brethren, over your congregations; rouse the heads of families to redouble with you their watchfulness, fearing lest while they sleep, or are inattentive, the enemy may come and sow tares amongst the wheat. (Matt. xiii. 25.) Add to watchfulness continual ardent prayers for each other, that not one amongst us fall in this temptation, or be deceived by these artifices of the devil. Let us also implore the intercession of the holy apostles Paul and Peter, who have sprinkled with their blood the foundation of the one only Catholic Church. Let us especially implore the holy Virgin Mary to intercede for us with her divine Son Jesus Christ, the author and finisher of our faith (Heb. xii. 2,) so that we, with a cordial attachment to the See of the holy Peter, on whom Christ has built his Church (Matt. xvi. 18,) and child-like obedience to the voice of that Chief Shepherd, may continue to walk in the

unity of the faith and perfection of virtues, and be able at our last hour to exclaim with Paul, "I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the righteous Judge will give me in that day." (2 Tim. iv. 7, 8.)

Given at Hoeven, 8th Sep., 1845

(E.)

REMARKS ON A RECENT STATEMENT OF SIR
JAMES GRAHAM.

WE have been recently told by one of our leading statesmen, that the Roman Catholic religion deserves our RESPECT; first, because it is the religion of the majority of Christendom; secondly, because it “boasts the tempered zeal of Fenelon,” and “inspired, as if from heaven, the pen of Pascal.”

Rome and Rome's advocates had better never speak of Fenelon. Does not Sir James Graham know that Fenelon's writings were dragged before the papal tribunals to be judged—that the obnoxious parts were sentenced—himself confined for years within the limits of his diocese, and obliged to promulgate therein the sentiments of his own condemnation—and that this was done through the Jesuit advisers of Louis XIV., with the full sanction of Popes Innocent XII. and Clement XI.?

Nor was it otherwise with Pascal. Though externally in fellowship with the Church of Rome, he strenuously protested within its pale. No one more pointedly exposed the dogma of papal infallibility. Unless his death had taken place when it did, he would have been one of the Jansenist victims in the Bastille on account of the doctrines of grace which he held in opposition to the teaching of Rome. Are we then to be told that the religion of Rome “inspired the pen of Pascal?” Strange that Rome should have inspired

his pen, and then turned so fiercely on that which she had inspired ?

But suppose Fenelon and Pascal had not been persecuted, does the mere fact of their existence within the pale of Rome change the character of the Roman system ? Did the fact that Joseph of Arimathea, "a good man and a just," was "a counsellor" in Israel, sanctify the principles of Israel, or alter their character or avert their doom ? God in His grace, is continually accustomed to send light into the midst of the world's darkest systems—but what can be more fearful than to say that the light so sent, sanctifies the system, when the very object for which that light is sent, is that it may condemn the system, and deliver from its evil.

The character of all corporate bodies is determined by two things : first, by the principles which they deliberately avow ; secondly, by the manner in which executively they give effect to those principles. Individuals in an evil system may act inconsistently with that system for good ; individuals in a right system may act inconsistently with that system for evil ; but is the character of the respective systems to be determined by these inconsistencies ? Are we to believe, with Sir James Graham, that the uprightness of a few individuals sanctifies Popery—or, with Lord Aberdeen, that the evil inconsistency of a few Protestants in putting heretics to death, renders Protestantism as blood-guilty as Popery ? Are the *principles* of Protestantism, and the *principles* of the Inquisition to be confounded ? Lord Aberdeen finds it very convenient to forget that Papists in persecuting unto death act in consistency with the avowed principles of their system, but that Protestants in so acting contravene the radical principles of theirs :

Sir James Graham tells us "*to respect*" Romanism because it is the religion of the majority of Christendom. But were not the Pharisees the majority among the Jews ? God does not tell us to respect majorities, but to respect the Truth and those who have it. At present, truth cannot be with the majority, for the Lord Himself has said that the way of life is narrow,

and the way of destruction broad. The Prophets—the Apostles and the Lord Himself were *against* the majority. The majority hated—persecuted—slew them. To be with the majority is a sure evidence of being *against* Christ.

If the principles recently avowed under the name of civil and religious liberty be true, we must say that to imagine that either Parents or Governors hold authority from God for the restraint of evil and are responsible to Him for its due exercise, is an idle fancy of by-gone days. It would be our chief duty to remove every restriction, and to allow to each individual and to each system, the freest possible scope for the full development of their principles. Mahomedanism or Socialism may be allowed to expand themselves as they please, for why should we deny to them what we grant to Jesuitism? The Hindoo widow may again be allowed to rear her funeral pile, and Juggernaut be permitted to crush his victims as of old. The human will under Satan, may be allowed free scope for all its imaginations until the destruction of Truth and the disruption of society remain as the sole trophies of the triumph of (so-called) “civil and religious liberty.”

Sir James Graham says, if Popery be fettered, let the Dissenters beware, lest their hand be fettered too: *that* may follow next. It may be so; but I am sure of this, that neither Baxter nor Howe, nor Wesley, nor Whitfield would ever have purchased liberty for themselves by consenting to a principle that grants unrestricted licence to the development of all evil. They would rather have resigned every thing. The augury of Sir James Graham *may* be true. Yet such words sound strangely on the lips of one who believes that the world is advancing in truth and righteousness. Dark and evil days must indeed be coming on, if men cannot or will not distinguish between the characters and principles of such men as I have mentioned, and those which prevail in the Schools of Jesuits and the Halls of Inquisitions. It *may* be true that such days of evil are coming—when the landmarks of truth will utterly be broken down—but who chiefly aid

the onward progress of this evil? Not they who exhort us not to "*respect*" evil; nor they who refuse to denounce as "*acrimonious*," expressions which are little more than mere statements of undeniable facts.*

* The words of Sir James Graham were: "We have had *acrimonious* language here to-night. That was used in the heat of debate. But the prelates of the English Church have used *this language* deliberately in answer to the addresses of their clergy. And I think they ought to have remembered that the religion so denounced is, after all, the religion of the far greater portion of Christendom, and *deserving, on that account, of their respect*. They ought not to forget, as I cannot forget, that it is a religion that justly boasts the tempered zeal of Fenelon—that warmed the eloquence of Masillon—that touched with fire the tongue of Bossuet—and that inspired, as if from Heaven, the pen of Pascal."—*Speech of Sir James Graham, in House of Commons, March 20th, 1851.*

DOCTRINES OF POPERY,

ſc.

ON ORIGINAL SIN.

IN a preceding paper, we have seen how the fourth Session of the Council of Trent was occupied in an attempt to destroy the supreme authority of Holy Writ. Its next Session, held on the 17th of June, 1546, was engaged in subverting the doctrine of Scripture, as to the nature of Sin.

Few parts of the word of God are of more solemn moment, than those which reveal the moral condition of fallen humanity. "The heart is deceitful above all things, and desperately wicked—who can know it?" Only God. Man cannot appreciate his own condition. There are no parts of Scripture, therefore, which we have to receive with more implicit reverence, than those which declare the condition of our nature in its relation to the purity and holiness of God. The scheme of His mercy in Christ, is founded on the fact of Sin being what it is: so that they who reject

what God has revealed respecting Sin, must reject also the truths of redemption.

The Scriptures reveal, that, in consequence of the Fall, there exists in every natural descendant of Adam a secret principle of evil, whose tendencies are invariably contrary to God. This principle is in the Scripture denominated "SIN," or "the Law of Sin." (Rom. vii. 23.) It may be hidden, like fire that slumbers in the flint; but it is ever present in man's fallen nature—the instigator both of evil desire, and evil action. Any commandment that proceeds from God, from the very fact of its being "holy, just, and true," arouses the activities of this hidden principle of evil, which lusts against every thing that is good. Thus when God saith, "Thou shalt not desire," the soul, under the control of this indwelling principle of Sin, *does* desire. That desire is "concupiscence." (Rom. vii. 8.) It springs from Indwelling Sin; and when it "hath conceived, it *bringeth forth* sin," (James i. 15) *i.e.*, becomes the parent of *developed* sin. Can concupiscence then, which is thus the offspring of Indwelling Sin, and the parent of sin committed, be otherwise than itself sinful? Even man's natural conscience answers, No! Nevertheless, the Church of Rome, in defiance of Scripture, in defiance of the experience of Christians, and in defiance of the experience of man, undertakes to affirm that concupiscence is not in itself sin.

This hazardous assertion (for it is hazardous to contradict universal experience) was partly induced by the necessity of defending other dogmas. Falsehood

can never know the disentangled freedom of Truth; and therefore is obliged to devise some means for defending her false positions, and veiling her inconsistencies. The Church of Rome, partly from a desire to magnify the rite of Baptism, and partly from hostility to the true doctrines of grace, maintains that the whole of that which has the true and proper nature of sin, is, not merely not imputed, but *absolutely taken away* from all who are properly baptized. The following are the words of the Council:—

“ If any one deny, that by the grace of our Lord
 “ Jesus Christ, which is conferred in baptism, the guilt
 “ of original sin is remitted; or, on the other hand, if
 “ any one assert, that the whole of that which has
 “ the true and proper nature of sin, is not taken away,
 “ but say that it is cancelled merely or not imputed,
 “ let him be accursed; for in those that are born
 “ again, there is nothing that God hates,” &c.

If they had said that God does not hate the regenerate, they would have said what is true—but that is not what they say. They say that God hates *nothing that is in them*. They assert that the whole of that which has the true and proper nature of sin, is thoroughly removed from the regenerate at baptism. Now after having once affirmed this monstrous proposition, seeing it is evident that God must hate sin—and since it is equally evident, from facts, that evil desire needing to be restrained, is found in every one, whether baptized or not—it was necessary for the Church of Rome, unless it renounced its dogma as to

the sinlessness of the baptized, to pronounce further that such evil desire, or concupiscence, is not sin. Accordingly, they venture the assertion. They dare to pronounce that "concupiscence" is not sin. Let us hear their own words :—

"This concupiscence, which the Apostle sometimes calls sin, the holy Synod declares that the Catholic Church has never understood it to be called sin, as being truly and properly sin in those born again, but because it is of sin, and inclines to sin. And if any one be of a contrary sentiment, let him be accursed."

Thus then, if we believe that "concupiscence," being of sin and inclining to sin," and "sometimes called sin by the Apostle" (I use the Council's own words)—if we believe such concupiscence to be sin, we are to be accursed. The palpable absurdity of the statement is the first thought that suggests itself, and one feels disposed to say that they could not have understood the meaning of their words; and that all they intend to teach, is, that concupiscence, although sinful, is not, in the case of the regenerate, imputed as sin for Christ's sake. But so far are they from meaning this, that they expressly declare they do *not* mean it, and pronounce their curse on all who do mean it. In the first part of their article, they anathematise those who deny that sin is entirely taken out of the regenerate, and who teach that it is cancelled merely or not imputed; in the latter part they anathematise those who believe (what they allow the Apostle sometimes teaches) that concupiscence is sin.

The same doctrine is reiterated in the Catechism of the Council of Trent. See, for example, the following passage (p. 178):—

“That concupiscence, however, or the fuel of sin, still remains (in the regenerate), as the Council declares, must be acknowledged, but concupiscence does not constitute sin. * * * * Concupiscence is the effect of sin, and is nothing more than an appetite of the soul, in itself repugnant to reason. If unaccompanied with the consent of the will, or unattended with neglect on our part, it differs essentially from the nature of sin. This doctrine does not dissent from these words of St. Paul: ‘I did not know concupiscence, if the law did not say, ‘Thou shalt not covet.’ The Apostle speaks not of the importunity of concupiscence, but of the sinfulness of the interior act of the will in assenting to its solicitations.” The *importunity*, therefore, of concupiscence is not sinful!

Again, in the same Catechism, (p. 446,) they expressly teach that “the indulgence,” not the existence of “criminal desire,” is sinful: and again, “concupiscence,” they say, is sinful, not in itself, but only when it “sways the assent of the mind.” Therefore, according to their doctrine, the heart may be full of the importunity of abominable desires, but if they be restrained, no sin is there. If this were true, there might be criminal desire in Heaven; for if a condition of restrained criminal desire be one of absolute sinlessness, why should it not be admitted into Heaven? Besides, why should that be restrained which is not evil?

The doctrine of the Church of Rome concerning concupiscence, nullifies the seventh chapter of the Romans quite as much as their doctrine concerning atonement, nullifies the tenth of the Hebrews. In either case, if what the Romanists state be true, that which the Apostle has written is false. For what does the seventh chapter of the Romans teach?—not merely the sinfulness of concupiscence—that, indeed, it does teach—but it teaches, likewise, that the presence of concupiscence indicates also the presence of essential inherent Sin as the cause of that concupiscence. “SIN,” says the Apostle, “*wrought in me all manner of concupiscence.*”

In the seventh of Romans, SIN is personified. It is described as the inmate—the tenant of our fallen humanity—inseparably connected with its present condition of existence—and ready, when aroused by the presence of God’s Holy Law, to put forth its power so as to cause the heart in which it dwells, to desire that which the Law of God commands it not to desire. Such desire, both because it is “wrought by” Sin, and because it is directed against the commandment of God, is necessarily evil. It is what the Apostle terms “concupiscence.” Indwelling sin, therefore, and concupiscence, are inseparably united as cause and effect. Wherever one is, the other must be. They are inseparably connected one with the other. Now supposing we were to admit the monstrous proposition, that the existence of concupiscence is compatible with a condition of absolute innocency, are we also to be told that Indwelling Sin—that living principle of

essential evil described in the seventh of Romans, which is the cause, and therefore inseparable concomitant of concupiscence—are we to be told that *that* is innocent too? The Council of Trent must say so, if consistent with themselves. They allow that concupiscence exists in the regenerate, but affirm that its existence is compatible with a condition of absolute sinlessness. Now, seeing that concupiscence cannot exist apart from Indwelling Sin, it follows, according to Romanist principles, *that the presence of Indwelling Sin, as described in Romans vii., is compatible with a condition of absolute sinlessness.* Such are the meshes in which falsehood involves itself.

It is not necessary to say more on such a subject. I will only add, that because Sin is thus inseparably connected with our fallen being, “flesh,” as applied to us, becomes synonymous with evil. Thus the Apostle describes, not the occasional, but the *habitual* condition of our nature, when he says: “The flesh lusteth against the Spirit, and the Spirit against the flesh.” And again: “In me, that is, in my flesh, there dwelleth no good thing.” (Rom. vii. 18.)

In the seventh and eighth chapters of the Romans, this inherent principle of evil is termed either “Sin” (vii. 8) or “the law of Sin in my members” (vii. 23): or “the law of Sin and death” (viii. 2): or “Sin in the flesh” (viii. 3): and the only reason why its presence does not involve the Believer in everlasting wrath, is said to be, because God hath already judicially visited it with wrath (κατεκρίνε—Rom. viii. 3,) when Christ suffered for us. Christ on the Cross,

bore the penalty due to our sin in the flesh—consequently we are free. The mission of the Law excited Sin in the flesh, and called forth its activities; but God, by sending His Son and making Him a sacrifice, has judged and *judicially* terminated Sin in the flesh for all His believing people—and we give Him thanks for ever. But if the doctrines of Romanism were true, there would have been no need of the sin in our flesh being thus visited with judgment in Another. Restraint would have been sufficient—restraint would have unmade it Sin, and Christ need not have borne its judgment.

The Council of Trent, in the article we are considering, is scarcely less reprehensible for what it omits to state, than for what it does state. When false doctrines have been current on any subject, explicit and unambiguous explanation is expected of those who profess to teach on that subject; and if such explanation be withheld, it is a confession of ignorance, or of error: either of which incapacitate for the office of instructor. The Council of Trent touch on the condition of Adam before he sinned, but they mark no *essential* difference (and it is evident they recognise none) between the condition of Adam in innocency, and the Believer created anew in Christ Jesus. Yet how vast the distinction! Adam was in the flesh merely—innocent, indeed, and upright, but the preciousness of the blood of redemption rested not on him. His standing was in himself; not in Another. He had no righteousness in Christ—no life in Christ—no union with Christ. No “new man”

was created in him; the Spirit of Christ had not made his body its Temple. In a word, he had no federal head glorified in the heavens. He had a happy and innocent life in Paradise; but Paradise was earthy, and he was earthy. He had not become part of the "new creation of God in Christ risen. His life was not "hid with Christ in God." It could not be said of him, "old things have passed away, behold all things have become new." How different then, his condition from that of the feeblest believer standing under the value of redemption, and regenerated, as the Apostle says, "by the resurrection of Jesus Christ." Yet these distinctions, and this sense of regeneration, and all the truths dependent thereon, the Church of Rome seems utterly to ignore.*

* It is much to be regretted, that loose expressions respecting the Law being written on the heart of Adam when first created, and the like, have not unfrequently been used by Protestant writers, who have thereby unintentionally countenanced the doctrines of Rome. The Law written on the heart is a result of the *New Covenant* of grace. Of those who are brought, by faith, under *that* Covenant, it is said, "I will put my Law in their inward parts, and write it on their hearts." This inward power of God's Spirit is not found in man naturally, but only in man regenerated.

I may here mention likewise, the desirableness of correcting, the translation of the 14th verse of Rom. ii. Our version renders it thus: "When the Gentiles which have not the Law, do by nature the things contained in the Law," &c. It is impossible that any one *should do by nature* the things contained in the Law. The verse should be translated: "When the Gentiles which have not the Law by nature,

“Sanctity” and “righteousness” are the words used by the Council of Trent, in describing the condition of Adam before he fell. They should have defined these words—they should have explained the sense in which they use them, and drawn clearly the distinction between the righteousness of Adam, and the righteousness of one who is redeemed and accepted in Christ. But they draw no such distinction—they give no definition of the sense in which they speak of Adam’s “sanctity” and “righteousness.” We are therefore at liberty to infer, that they used these words in the sense in which they were commonly applied to Adam by the Schoolmen and other Romanist writers of the day. *Their* doctrine was, that original righteousness in Adam, was a kind of supernatural gift granted to him, in order that he might thereby bridle the concupiscence of the flesh, and restrain the wicked emotions of the mind: that these wicked

do the things,” &c. The Gentiles, not being born, like the Jews, under the Law, are said not to have the Law by nature. Compare a similar use of the words “by nature” in

Rom. ii. 14, “The uncircumcision which is by nature.”

Gal. ii. 15, “We who are Jews by nature.”

The subject of the second of the Romans is not the comparison between unconverted Gentiles and the Jews—but between *converted* Gentiles like Cornelius, and the Jews. The Jews, because the Gentiles had not the Law by nature, wished (whatever might be the condition of obedience into which grace might have brought such Gentiles) to exclude them from the Kingdom of Heaven. It is against this that the Apostle argues. None but converted Gentiles “show the work of the Law written upon their hearts.”

emotions *were* bridled by Adam until he lost the gift of original righteousness by transgression, and then, concupiscence, being no longer restrained, became sinful. Thus, according to this system, there was restrained concupiscence in Adam before he fell—unrestrained, and therefore sinful concupiscence after he fell—concupiscence again restrained when he became regenerate, but in neither case is concupiscence in itself sinful. To those who know either the Scriptures or their own hearts, I need make no comment on such statements as these.*

* The following extract is from Chemnitz—the friend of Melanethon. Andradius or Diego de Payva d'Andrada, of whom he speaks, was a celebrated Portuguese Theologian, sent by the King of Portugal to the Council of Trent. He wrote an elaborate defence of the Council.

“I will briefly,” says Chemnitz, “recite the opinion of Andradius, in order that the reader may recognise the fruits of the Council of Trent, and see what kind of emendation of doctrine they have sought after in their decrees. Andradius, in his disputation, appears to incline to the opinion of the Schoolmen, who think that human nature, even when in its condition of perfectness, was so framed, that in consequence of its consisting of a variety of parts that ill agreed with each other, there attached to it certain incentives, and as it were lusts—that is to say, impulses and exciting causes of such a kind, as for the flesh to resist the Spirit, and to oppose the prescriptions of reason, whilst seeking that which was agreeable to itself. To these mere natural qualities, however, was super-added original righteousness, as it were, a supernatural gift to bridle the lasciviousness and petulance of the flesh—to restrain all wicked emotions of the mind, and to keep in their proper place the various powers both of mind and body:—

Want of explanation or of precision in the Canons of the Council of Trent, may generally be taken as a sure evidence of concealment of error. They who framed those Canons, were well able to be definite and precise; and when they were not so—when they wrote vaguely or ambiguously on subjects that admitted of and required precision, they generally had some good reason for their indistinctness. We have seen one instance, in their silence respecting the gift of supposed original righteousness to Adam. They were apparently ashamed to avow it, and they wished not to condemn. A similar instance is found in the Article in which they speak of the consequences of the Fall. One might suppose in reading it, that they had never heard of any distinction being drawn between Imputed Sin, and Imparted Corruption. It was a distinction, however, with which they were well conversant; only they had good reason, as we shall

that now however, seeing we have been deprived of original righteousness, the flesh, like a horse without a bridle, is carried away by fierce passions; and that thus concupiscence is not in itself sin, but because it is no longer repressed and restrained by original righteousness, it *therefore* becomes sin; and consequently, in original sin the removal and absence of original righteousness hath properly the nature of sin, yea, is the very form of original sin, whereby the nature of sin is found even in concupiscence itself. And since in regeneration the Spirit of renovation is given that it might resist the flesh, then concupiscence itself is no longer sin, as being merely a condition of nature, if only it be repressed and restrained.”—Chemnitz on Council of Trent, p. 89, fol.

see by and by, for wishing that distinction to be obliterated for ever. But before we refer further to their statements, let us consider the doctrine of Scripture on this most important subject.

The Scripture teaches us that the guilt of Adam's transgression is imputed to all his natural descendants : in other words, they are regarded as if they had personally sinned, on the ground that their federal Head and representative sinned. This has been termed "Imputed Sin." All men, as soon as born, are under condemnation *because Adam sinned*. Another consequence of Adam's fall is, that he himself having become depraved, has transmitted to all his natural descendants a depraved nature—corruption generating corruption. This has been termed, imparted or transmitted corruption. Imparted corruption is in no sense the *cause* of our original condemnation; Adam's transgression is the cause—the corruption of nature is a resulting penalty.*

* This transmitted corruption is termed in the 9th Article of the English Confession, Original Sin.

"Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault of corruption of the nature of every man, that naturally is engendered of the Offspring of Adam, whereby man is very far gone from Original Righteousness, and is of his own nature inclined to evil, so that the Flesh lusteth always contrary to the Spirit, and therefore in every Person born into the World it deserveth God's Wrath and Damnation : and this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek *φρονημα σαρκος*, which some do expound the wisdom, some sensuality, some the affection,

The first of these, that is to say, Imputed Sin, is the especial subject of the fifth chapter of Romans. It is taught in the following passage: "By one man sin entered into the world, and death by sin; and so death passed upon all men, on the ground that ($\epsilon\phi'\omega$)

some the desire of the flesh, is not subject to the law of God. And though there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin."

It is to be regretted that to the very correct and scriptural description of transmitted corruption given in this Article, another Article was not added, giving an equally clear statement respecting Imputed Sin.

The deficiency was attempted to be remedied in 1643, when the Westminster edition, following apparently the Confession of Augsburgh, altered the Article thus:

"Original sin standeth not in the following of Adam, as the Pelagians do vainly talk; but, *together with his first sin imputed*, it is the fault and corruption," &c.

This indeed was a clear acknowledgment of the distinction between Imputed Sin, and Imparted Corruption: but the importance of distinguishing between them is so great, that it is not desirable that they should be treated of under one head.

Dr. Owen, with his usual accuracy, marks very clearly the distinction. Speaking of the text "By one man, sin entered into the world," &c., he observes: "It is hence manifest what sin it is that the Apostle intends, namely, the actual sin of Adam; the one sin of that one common person, whilst he was so. For although the corruption and depravation of our nature doth necessarily ensue thereon, in every one that is brought forth actually in the world by natural generation, *yet is it the guilt of Adam's actual sin alone*, that rendered them all obnoxious unto death upon the first entrance of sin into the world."—Owen on Justification, p. 399.

all have sinned." Observe, it does not say on the ground that all are sinful, but on the ground that all **HAVE SINNED**, *i. e.*, of course, in a Representative. Thus, if we ask the reason why death passes on infants and idiots—persons "who have never sinned after the similitude of Adam's transgression," that is, by breaking a known and recognised commandment—the answer is, because they are considered to have sinned when their first parent sinned; just as Levi is considered to have paid tithes to Melchisedek when Abraham his forefather paid them. (Heb. vii. 9.) "**BY ONE MAN**," says the Scriptures, "death passed upon all men," even those who "had not sinned after the similitude of Adam's transgression." Infants, who have never personally sinned, die on the ground of having sinned, and thus perpetual evidence is afforded to the reality of Imputed Sin.

Nor is this principle unknown to human law. Many are now alive whose titles and estates are forfeited, because their forefathers were attainted. In partnership, the action of one partner who acts representatively, involves all his co-partners in its results, even if any of them should happen to be infants, or however disconnected with the transaction they may personally have been. Dishonour because of a parent's sin, rests abidingly on an innocent child.*

* In the verse which I have quoted from Romans v., the expression 'ἐφ' ᾧ' (on the ground that) has been variously translated. It has been frequently rendered, as in the margin of our Bibles, "in whom." Such a rendering, it is true, gives the general meaning of the passage, but it is a paraphrase rather than a translation. *Εφ' ᾧ* is a legal phrase, found in legal docu-

Nevertheless, although men act upon this principle themselves, they often rebel against it when acted on by God, and venture even to charge Him with in-

ments,—such, for example, as a Treaty between two Grecian states, still preserved in Thucydides. It signifies the conditions or ground on which the transaction spoken of is based. We agree to do so and so, on condition that ($\epsilon\phi'\psi'$) you do so and so—or, We have done so and so, on the ground that ($\epsilon\phi'\psi'$) you have done so and so.

It should be observed, that in the expressions “Imputed Sin” and “Imputed Righteousness,” the word—“*imputed*”—is used in a peculiar and restricted sense, as implying the ascription of that which does not belong to us, in virtue of any thing we have personally done.

Considering that this is its appropriated theological sense, it is much to be regretted, that our translators should have gone, as it were, out of their way, to use the word “*impute*” in the 13th verse of Romans v. It is not λογίζομαι—to *impute*, that is there used, but ελλογέω—which is quite a different character of word, and means “*to register or enter formally in an account.*” Thus it is used in Philemon 18, which is the only other place where it occurs in the New Testament: “If he hath wronged thee or oweth thee ought *put that to my account.*”

Nothing is registered or “put to account” (ελλογείται) in the Book of God, against children who die in infancy, for they have broken no law in their own persons. It may therefore be truly said, that sin, in the sense of personal transgression, is not imputed to them; but since there is another and very important sense in which sin, because of what Adam did, *is* imputed to them, it was needless to cause ambiguity by wrongly rendering ελλογέω—to *impute*.

The circumstance of no sin being recorded or entered against children who die in infancy, enables us to say that they are saved; for those who are arraigned at the last great day, are “judged according to things written in books ac-

justice. But how entirely such feelings are shamed into silence, when we consider another use that God makes of this principle of imputation. If He imputes guilt because of what another has done, He also imputes righteousness because of what Another has done. "As by the disobedience of one, many have been constituted (κατεσταθησαν) sinners, so by the obedience of One shall many be constituted righteous." As the transgression of Adam is the ground on which all who were in him are constituted sinners, so the personal righteousness of Christ is the ground on which all who are in Him (that is, all Believers) are constituted righteous. *O beata culpa*—O blessed failure of Adam, said Luther, as he contemplated the final results which reach Believers, through the Imputed Righteousness of Christ.

It is of extreme importance to remember that Imputed Sin, not Imparted Corruption, is the ground on which the Scripture rests our condemnation. When Adam sinned, his one act of transgression brought him at once under condemnation:—the depravation of his nature becoming the effect, not the cause, of his being in that state of condemnation. His one act brought himself and his descendants into a condemnation, which is complete, independently of any effects that may follow as penalties; for the

cording to their works:" and seeing that this cannot be the case with infants, we find in the fact of their being taken away before they have committed sin, an evidence of their being delivered from the guilt of Adam's imputed sin and all its consequences, by the atoning blood, and by the righteousness of their God and Saviour.

displeasure of the Law, is to be distinguished from the consequences, which may ultimately result from that displeasure. In like manner the Imputed Righteousness of Christ is the alone ground of our acceptance, independently of Imparted Righteousness or any other effect consequent on that state of acceptance. Indeed it would be little short of blasphemy to say, that the righteousness of Christ, when imputed, is not of itself sufficient to bring into a condition of perfect acceptance before God; for it is equivalent to saying that His righteousness is imperfect, and falls short of the perfectness of God.

Thus then, if we find on the one hand, Imputed Sin, and as consequences thereof, Imparted Corruption and Actual Transgression—so on the other hand we find, Imputed Righteousness and as consequences thereof, Imparted Righteousness and fruits of the Spirit. Such, in outline, are the doctrines of Scripture on these all-important truths. The Church of Rome confuses, or perverts, or rejects them all.

The doctrine of Imputed Righteousness she hates with the most bitter hatred, and pronounces her curse upon all who teach it. “If any one saith” (they are the words of the 11th Canon of the 6th Session) “that
 “men are justified, rather by the imputation of the
 “righteousness of Christ merely, or by the remission
 “of sins merely, to the exclusion of the grace and
 “love which is poured forth in their hearts by the
 “Holy Ghost and is inherent in them; or even that
 “the grace whereby we are justified is only the favour
 “of God: let him be accursed.” In other words, Imparted Righteousness is partly the GROUND of

our justification, and not the merits of Christ only. But on this, as it will be needful to recur to it on another occasion, I do not now dwell.*

As regards the doctrine of Imputed Sin, the expressions of the Council are so vague, and so confuse the question of Imputed Sin with that of Imparted Corruption, that it would be difficult, from the words of the Decree, to determine what their views respecting it really are.

This vagueness, however, was, it appears, not accidental; for immediately after the Council, it was acknowledged by one intimately acquainted with its secrets, that it had been determined that the subject of Original Sin, should be left, as much as possible,

* The means by which the principle of righteousness, or as it is called in Scripture, "the Law of the Spirit of life in Christ Jesus," (Rom. viii. 2,) is communicated to us, is, first by the creation of "the new man" in us. This new man is entirely distinct from every thing that we bring into the world with us, as children of the first Adam—it has new affections, new powers, and is in fact, the embryo of that new regenerated condition of being, which is by and by to be completed in resurrection. This new man is said to be "created after or according to God in righteousness and true holiness." (Eph. iv. 24.) Secondly, in it and with it, the Holy Spirit is sent to dwell as the Comforter, to sustain, enlarge, and direct its powers. This new power of Life in us, restrains the flesh, but does not change it. "The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other in order that ye might not do (*iva μη ποιητε*) the things that ye would." The sinfulness of this opposition of our flesh would be imputed to us for condemnation, if it were not for Christ—but *for His sake* it is not imputed to any Believer. He is "accepted in the Beloved."

an open question. They were afraid, apparently, either to sanction or to repudiate too definitely the opinions that had been broached on this subject by the Schoolmen, and other of their own writers.

Yet it cannot, I think, be doubted, that if there had been no circumstances to hinder, their desire would have been unequivocally to repudiate the doctrine of Imputed Sin; for they were far too acute not to perceive the important bearing that any distinct admission of its truth must have upon the doctrine of Justification. If they had distinctly allowed, that Adam's act of transgression was *by itself alone*, the means of bringing into condemnation, how could they have denied that Christ's Righteousness was *by itself alone* the means of bringing into acceptance? It is scarcely possible, therefore, but that they must have desired to rid themselves of such a doctrine. But the hindrance in the way of openly condemning it, was the plain and recent statements of some of their own writers.

The doctrine of the entire depravation of our nature, has long been, on other grounds, an object of aversion to Romanist writers; and they had, from time to time, made it the subject of their attacks. On some occasions they had even maintained the truth of Imputed Sin, in order to obscure thereby the other truth, viz., Imparted Corruption. Thus we learn from Chemnitz, that only two years before the Council of Trent, viz., in 1542, a Romanist writer, Albertus Pighius, published a treatise, in which he maintained, "That neither the absence of original righteousness, nor concupiscence, have, either in infants or adults,

either before or after baptism, the nature of sin—for that such affections are not vices, but only conditions of nature in us : that consequently original sin is not a defect, nor a vice, nor any kind of depravation, nor a corrupt heart, nor vicious quality inherent in our substance (seeing that our substance is without all vice and depravation), but that original sin is only that which the actual transgression of Adam has transmitted and hereditarily conveyed to his descendants in the way of imputation and penalty, without any vice or pravity inhering in their substance : and that such imputation is now seen in this, that on account of Adam we have been banished from the Kingdom of Heaven, subjected to the reign of death, and exposed to eternal damnation, and involved in all the miseries of human nature :—even as from slaves who have lost their liberty through their own fault, slaves are born, not in virtue of their own, but from their parents' fault ; and even as the son of a harlot has to bear the infamy of his mother, without any vice inhering in himself."

" This doctrine of Pighius (continues Chemnitz) finds an approver and defender in the person of Ambrosius Catharinus—a Bishop : for he sees how in this way all the doctrine of the Pontiffs concerning concupiscence * * * * righteousness * * * * the merit and perfectness of good works and the like, might most easily be defended and established. For my own part, when first I read the words of the Tridentine Decree concerning original sin, I thought that this profane and anti-scriptural doctrine of Pighius and Catharinus, was disapproved and condemned (the authors' names being

concealed out of regard to their reputation); for so, it is evident, the words of the decree might be understood: but Andradius, a confidant of the Council, has betrayed to us the nature of their deliberations, when it was considered best, that the Decree should be purposely made in a form so involved, that nothing in the writings of the Schoolmen or other pontifical writers, however profane or false, should be condemned; but that the freest possible liberty should be left to each, of forming his own opinion concerning original sin."

Indeed, apart from this confession of Andradius, the internal evidence of the Decree itself, is sufficient to show that no plain enunciation of doctrine was intended. If they had wished to make manifest the Truth, they would at least have drawn, boldly and clearly, the distinction between Imputed Sin, and Imparted Corruption: but instead of this, their expressions are systematically confused, and the very text which should be appropriated to Imputed Sin, viz., Rom. v. 12, is used by them in proof of Imparted Corruption. Their evident wish is to make Imputed Sin and Infused Sin, the *joint* ground of man's condemnation; whereby of course they can the more easily prove that infused righteousness is in part the ground of justification.*

* The confession of Andradius is abundantly corroborated by *Paul Sarpi*, himself a Romanist, in his elaborate history of the Council. He recites, at considerable length, the statements made by Ambrosius Catharinus, who pleaded very earnestly for the doctrine of Imputed Transgression, but entirely denied that of Imparted Corruption. So many spoke, and the views

Thus then, there is not one truth that God has revealed respecting the condition of man, whether before

advanced on the nature of Original Sin were so discordant, that the Council were bewildered. They found no little difficulty in getting over a passage in Augustine, who had said, "That concupiscence was not only the cause and the effect of sin, but that it was in itself sin." Their perplexity is thus described by Sarpi:—"After having listened to the opinions of the Theologians, the question among the Fathers being how to draw up the formulary of the Decree, the Bishops, of whom very few were versed in Theology, but who were either jurists or acquainted merely with the practice of the Courts, perplexed by so great a variety of opinions, and by the obscure and complicated manner in which the Schoolmen had treated the matter, knew not what judgment to give as to the nature of original sin. They inclined most to the opinion of Catharinus, which they understood best, because it was explained in legal terms, under the idea of a compact made by one man in the name of his posterity, who became guilty in consequence of his transgression. Several of the Fathers favoured this view, but seeing the opposition of all the Theologians, they did not dare to receive it. With regard to the remission of original sin, all that they saw clearly was, that persons before baptism were tainted with this sin, and that they were completely purified from it by this sacrament. Hence they concluded that this was all that ought to be established as an article of faith, condemning as heresy the contrary opinion, as well as everything that in any way went to deny original sin. With respect to its nature, as there were such a variety of opinions among the Theologians, they thought that it would not be possible either to define this with so much circumspection as to equally satisfy everybody, or to condemn any one of these opinions without running the risk of causing a schism."—Father Paul's Hist. *in loco*.

How completely they looked upon the "original righteousness of Adam," as a kind of superadded grace, may be seen

or after the Fall, that is not either rejected or perverted by the Church of Rome. Their doctrine respecting a supernatural gift of righteousness to Man in Paradise is a fiction, and tends to confound the condition of Adam, who, before he believed, was *not* in Christ, with that of a believer, who *is* in Christ. Their doctrine that concupiscence existed in Adam when innocent, and that it was not sinful because restrained, makes Indwelling Sin compatible with a state of innocency; and pronounces that to be faultless which the Scriptures declare to be the root and parent of all evil. Their doctrine that the moral effect of the Fall was chiefly marked by the withdrawal of the supernatural gift of righteousness, and a consequent liberty given to concupiscence; and not by the entrance of Sin into the nature of man, and the consequent existence of Concupiscence (which before existed not) is subversive of all that the Scripture has revealed respecting the condition of fallen humanity. Their assertion that Baptism, and not faith, is the means whereby men are brought into a state of reconciliation with God, falsifies the Gospel: and when to this is added their

from this, that in their decree, instead of the words first proposed, viz., "the righteousness wherein Adam had been *created*," they substituted the words, "the righteousness wherein he had been *constituted*," in consequence of a remark made by Cardinal Pacheco, that it was not certain that Adam was endowed with that righteousness at the first moment of his creation. (See Waterworth's Preface to Council of Trent, p. 99.)

In the same decree, after declaring that Adam was deteriorated both in body and soul, there were originally added the words "and no part thereof remained uninjured," *which were unanimously eliminated.* Waterworth, p. 99.)

declaration that sin is utterly taken out of the baptized; and that there is in them nothing that God hates; and that concupiscence hath not the nature of sin; they complete their daring work of destruction, and do all that in them lies, to lay the fabric of Truth in ruin.

Their false and evil doctrine concerning concupiscence, enables them to teach that the absolute sinlessness (which they say is attained at Baptism by the infusion of grace to bridle concupiscence, and thereby to render it sinless) may, by watchfulness, be preserved through life. From this supposed life of sinlessness results the doctrine of superfluous merits, which may be used for the salvation of others, and bartered by the Church for gold. Thus too, indwelling sin, the consciousness of whose presence ought to humble every heart, is made the means of exalting it into independence of Christ, for the soul is taught to rest in its own merit in resisting it, instead of in the Righteousness of our God and Saviour.

And then, as regards those who do not preserve their baptismal sinlessness, but lose the grace communicated, and forfeit what they call their first justification, they can never again have anything but an uncertain and precarious hope, grounded on penance and the intercession of priests, and the superfluous merits of others, and Purgatory at the last. Thus the poor tempest-tossed soul falls like a bird into the snare of the fowler, and is ruthlessly subjected by hardened infidel priests, to the machinery of their cruel system, till it is crushed into destruction.

If then we will consent to keep back the doctrine of Imputed Sin—if we are willing to represent the

moral consequence of the Fall, as being a loss merely of a fancied gift of grace originally possessed, and not the positive entrance into us of Indwelling Sin, as a living principle of evil, corrupting and enslaving every faculty—if we will say, that the existence both of Indwelling Sin and of Concupiscence may consist with a state of absolute sinlessness, and that in the regenerate there is nothing that God hates—if we refuse to believe what the Scripture has said, that even “the thought of foolishness” is sin, and that “in many things we all offend”—if we will consent to say that *absolute* sinlessness is the ground of our hope, and not the non-imputation of guilt because of Christ—if we spurn the robe of Christ’s righteousness, and undertake to stand before God clothed in an innocency of our own, then let us give ourselves over to the Decrees of Trent—become the slaves of Tradition—and commit our Bibles to the flames.

But if not—if we detect in these things the voice of the Enemy—if we remember that the Scripture has warned us against this great corruption of the faith, and ascribed it to Devils speaking lies in hypocrisy (*δαιμονίων ψευδολογών*)—if we see that there is one thing especially, against which these lies are directed, that is, the WRITTEN record of God’s will, the one thing left unchanged and stable in the earth,—then let us boldly gird on our armour and gather closely around the word of God, willing, through God’s grace, to live and to die for its testimonies.

REFLECTIONS,

ſc.

MY DEAR FRIEND,

You will remember how, at the period of the great European convulsion, three years ago, almost every one considered the downfall of Popery to be sure. Mr. Fleming's predictions respecting its destruction in '48, were almost regarded as inspired; and few ventured to doubt that the hour of visitation on Rome, had at length arrived. Yet only a few years have passed, and Popery has arisen with a strength that has made it necessary for this country to put forth all its moral power, in a manner almost unparalleled since the Reformation, in order to repel its encroachments.

I fear, that they who were at that time so ready to conclude that the hour of the fall of Popery was come, have scarcely yet learned to be less hasty in their conclusions; for they now speak, with equal certainty, of Popery, as being THE system, which Satan is about to make his chief instrument, for assailing the truth of God in the latter day.

It is true, indeed, that Popery has wonderfully re-gathered strength, and half Western Europe may be almost said to lie prostrate at its feet. Austria, France, and the greater part of Italy, are ruled by means of it. That many would rejoice to see the despotism of ancient days re-established by the help of Popery, cannot be

questioned ; but the same Scriptures that enabled us, three years ago, to say, that the democratic fury which then threatened every Throne, would not ultimately prevail, now leads us to affirm, with equal certainty, that the Nations of the Roman World will never again fall under ecclesiastical power *as supreme*.*

The violence of revolutionary democracy three years ago has caused a reaction. That reaction has, in its turn, become excessive, and needs to be counterworked. We have to wait, therefore, for the action of some counter-acting power ; and probably, may see many an oscillation, before things settle down into the appointed mean.

But there can, I think, be little doubt, that the reaction *has* commenced, and that this country is, and will be, one of the chief agents in giving it effect. The cry that has been raised throughout the length and breadth of this kingdom, against Popery, and against despotism, and against all who would foster such things, must have an effect. It is not a cry arising from the sudden excitement of a moment : it is the result of a deep-seated, matured, energetic conviction.

But then, it is the cry of the world, and the world cannot serve God. I do not mean that no Christian voices have mingled with that cry. I sorrowfully own that multitudes of Christians (forgetting the commandment to be in nothing yoked with unbelievers) have been swept onward by the torrent, and are, as they suppose, being borne by it to prosperity and triumph. But could they, if they had paused for one moment, have consented even to *appear* to make this, what the world has so anxiously made it, a civil or political question merely ? Have not the influential organs of this country, under whose banner Christians have so eagerly ranged themselves, done every thing in their power, by word and by action, to proclaim, that they will *not* consider this as a

* See "Prospects of the Ten Kingdoms of the Roman Empire considered," being the Third Series of Aids to Prophetic Enquiry. Nisbet and Co., Berners-street, London.

question of God's truth? Are they not disposed, even more anxiously than ever, to foster (if not Pharisaic) *Sadducean* Popery?—and the only reason why they object to the Pharisaic is, because it is too haughty—too aspiring, to be sufficiently pliable for their designs.

Is it necessary for Christians, when they wish to use their moral influence,—is it necessary for them to unite with the world—to adopt the world's plans, and to sanction the world's arguments? Why might they not have held their own separate position? Why do they not meet as Christians, and as Christians petition?—boldly averring that they oppose Popery, not because it happens to be politically transgressing, but because it is the foe of God's revealed Truth. But, speaking generally, they have not done this. Like Israel of old, they have trembled before the Chaldæan, and rushed for aid to the Egyptian. But Egypt, and every other form of mere human strength, is but a broken reed, which will run into and pierce the hand of all who lean thereon.

Few, I suppose, will question, that in England and Scotland (though, perhaps, not in Ireland) the secular power has finally triumphed. Indeed, in these countries it is well prepared to outride a far heavier storm. The secular power, in its late conflicts with Tractarianism and Popery, has not only successfully established its title to rule this kingdom territorially and politically, but has proved itself to be practically the Head of the Established Church in determining, what shall, or shall not be treated as heresy within its pale. Even Evangelical Christians have laboured hard to maintain the secular power in this supremacy; and one has even ventured to say, that God holds towards this nation the same relation which He once occupied towards Israel.

We may be quite sure that the secular power well knows how to value the place of supremacy into which it is thus exalted. Religious sovereignty is too valuable an instrument to be lightly esteemed. If it had been God who had placed the secular power in such a position,

it would be well—but the true Head of the Church has said, “My kingdom is not of this world.” He has represented the secular power of the Gentile Kingdoms, by the horns of fierce monsters that know not God. (Dan. vii.)

And what are the avowed principles of those who exercise the secular power of this country? They avow, and exultingly avow, the principles of the day. And what are the principles of the day? Latitudinarian patronage of every thing that violates not the order of civil rule. They who are most influential in guiding the public mind, say, “Who knows certainly what truth is?” “Society should cherish all its parts.” “Aggressiveness is to be avoided. Whether at home or abroad, let us accommodate ourselves to the prejudices, or it may be, the superstitious follies of others.” “We may honour or sustain them *officially*, even when we join not with them individually.” “The Bible has no more to do with government, than it has with a mechanic in making a machine.” Such are the principles which Christians are heedlessly exalting into a supremacy, which will, finally, bear fearfully upon themselves. The intolerance of Popery is not greater than the intolerance of Infidelity. Many have turned their helm from Scylla, but they have directed it towards Charybdis.

Does any one, who fears God, and reverences His word, doubt that Latitudinarianism ends in Infidelity: and are we, because we dread Popery, obliged to rejoice in the many-tongued voice of popular power that exalts Latitudinarianism in its stead? It is true, indeed, that we are not, and shall not be, able to prevent its rise; but we need not accelerate its progress, nor join in the shout that hails the hour of its exaltation.

And can any so deceive themselves as to suppose, that the same arm, which in other regions, whenever political expediency requires, befriends and cherishes Popery, Mahomedanism, Buddhism, and every other form of influential evil—which is willing to exalt Judaism itself into legislative authority, even over the religion of Chris-

tians—that arm which accidentally, so to speak, has found it expedient to throw its shield temporarily over evangelical truth—can any be so blinded as to think, that the same shield would not, with equal readiness (if circumstances so required) be extended over Neologian scepticism? In all probability, it would have continued to be spread over Puseyite Popery—if Popery had foregone political aggression. But if Popery should bate a little of its proud and exclusive pretensions, and consent to act subordinately, as one system among many—(and this it will finally be obliged to do)—then, doubtless, it will be gladly cherished among the other foul birds of that unholy nest, over which the black wing of secular Infidelity will spread.

Some time ago, one of the darling schemes of the Anglican Catholics was, to form a general union of Churches throughout the world: the principle of unity being, the possession of Apostolic lineage. Apostolic succession was to be made the test of catholicity.

But this basis, widely evil though it be (for catholicity is but another name for evil in any dispensation that goes *catholically* wrong) is too narrow to embrace the scope of the latter-day iniquity. Such an ecclesiastical circle is too narrow, for how could Judaism and Mahomedanism and latitudinarian Protestantism, and the like, find a place within the so-called catholic brotherhood? These last-named systems are far too potent, to allow the world to be ruled without them—therefore, a system which refuses to admit them, must abandon all hope of supremacy.

Accordingly, the system which is being adopted by the far-sighted government of this country—or perhaps, I should rather say, by the people of this country, whose mind they represent, has a much wider basis for its proposed union. It seeks the union of *men as men*, apart from all regard to distinctions of faith. It seeks Human fraternity, not Christian brotherhood. The desire is stimulated, partly because men are wearied with the false

pretensions of ecclesiastical brotherhood, under which the world has so long groaned—partly, because that which is the pillar of the world's modern greatness, namely, the wealth and energy connected with commerce, exults in the obliteration of all other distinctions, save those required by a regard to the welfare of the general family of man. This is the *new Catholicity*.

Political arrangements favour it:—the circumstances of the world favour it. But besides this, it is congenial to the reasoning, speculative habits of the human mind. There have appeared of late many (not a few within the bosom of the Church of England itself) who, scorning the fetters placed by revelation on the human intellect, and daring to assail the inspired authority of the word of God, are finding a basis, not for the natural union of men merely, but for a *religious* union of men, as men, by teaching the doctrines of a virtual Pantheism. They teach that Mahomedanism, Judaism, Christianity, and the like, are but various developments of one truth—one Spirit. They emanate, say they, from one God, who, being *in* all, sanctifies all to the veneration of His children. It can easily be seen, how such a system is likely to secure the sanction and encouragement of the secular power—for by different paths, they are moving in the same direction. Nothing could more suit the governmental tendencies of the day, than to say,

“ Father of all, in every age,
In every clime adored,
By saint, by savage, or by sage,
Jehovah, Jove, or Lord.”

There are some who wish to cover over the nakedness of this Infidelity, by still retaining some acknowledgment of Christ and His atonement. They speak, therefore, of atonement; but it is not the atonement of the Scriptures, it is a false atonement pretended to be based on the Incarnation, not the blood-shedding of the Lord. But the

fact of the Son of God assuming flesh, did not either reconcile or unite any to God. He might have become a man, and possessed a common nature with man, and yet have abided alone for ever. "Except a corn of wheat fall into the ground and DIE, it abideth alone." The possession of a common nature does not necessarily involve union. Two vines planted side by side, may have a common nature, but they are not thereby united. If the branches of one were engrafted into those of the other, we might then speak of their union—otherwise they stand in their individual separateness. As then there is no atonement apart from blood-shedding, (for "without shedding of blood is no remission,") so there is no union with Christ except in the Spirit—"He that is joined unto the Lord is one spirit." To speak, therefore, of all men being united to Christ, in consequence of the fact of Incarnation, is utterly untrue—and they who teach it, must virtually teach universal salvation, and that apart from the Cross—apart from the preaching of the Cross—apart from faith, and apart from the Holy Spirit. In a word, not one of the characteristic doctrines of the Gospel find any place in their system.

It is not, then, I repeat, the Headship of Popery that is to be dreaded, but the Headship of this rising secular system. It is to be dreaded, not only on account of its own intrinsic evil, but because its evil is of so new and peculiar a character, that it will be able to nourish Popery and to use Popery, as well as every other form of antiquated or modern evil. A principle that will federate and combine both nations and systems, without destroying their individual peculiarities—that will supply a common centre of revolution, but allow to each, full and unfettered scope within its own peculiar orbit—such is the principle now sought after, and such a principle this rising system undertakes to supply.

On the manner in which this system is delineated in Scripture—especially in the seventeenth of Revelation, I do not now dwell; for you are aware how fully I have

entered into that question elsewhere.* One of the great principles of the system will, of course, be—non-aggressiveness. It will not be aggressive itself, and it will forbid aggressiveness in others. All will be allowed to hold their own opinions, and to act within their own circle: but they will not be permitted, under pretence of spreading truth, to interfere with the systems of their neighbours. Such an interference, seeing that it disturbs that harmony which it will be the chief object of government to secure, will be punishable as a breach of the civil order. Now when we remember the bitter and malevolent invective, with which some who boast of their liberalism, occasionally assail those who refuse to be neutral in the conflict between Truth and error; we may well imagine, how terrible will be the blow which such liberalism will strike, when once a regard to the welfare of society and to the majesty of the law, can be pleaded in excuse for punishing those who disturb the general harmony, by acting aggressively for the Truth's sake. And seeing that true Christianity can never be other than aggressive, whilst minds remain to be enlightened, and souls to be saved; it *must* act, and it *must* suffer. Nor will the sufferings be light. Enraged liberalism is fierce as a ravening lion. Hence we read of this system being "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

I wish it, however, to be distinctly understood, that in thus remarking on the Liberalism of the day, I do not charge with infidel or malevolent hostility to the Gospel, every one who holds what are called liberal principles. I have heard (and I trust it may be true), that there are some high in authority, who are struggling against the lax and infidel sentiments of their colleagues, as well as against the infidel pressure from without. If such there be, I pray God that they may be strengthened. May they

* See "Second Series of Aids to Prophetic Enquiry"—also, 'Thoughts on the Apocalypse.' Nisbet and Co.

remember Him, and act in His fear. Although the floods of ungodliness cannot ultimately be stayed, yet to withstand them is in itself a privilege. Who would not wish to withstand evil, even for the mere sake of withstanding it? Besides—the evil, although not finally hindered, may be delayed; and even that is a blessing. And if they who make this attempt should be thereby involved in disaster, or be obliged to sacrifice worldly prospects, it is better far to fail remembering God, than to prosper by forgetting Him, and by leaning on the arm of the Destroyer.

As regards Popery — although neither it, nor any other *ecclesiastical* system, will become THE dominant form of evil, yet it may still continue to be one of the most gigantic and influential of the world's systems of wickedness. We have reasons enough for resisting Popery—only, let our weapons be well-tempered, and our movements wary. If, in our dread of Popery, we exalt into religious pre-eminence another power, which also is of the world,—and if that power, coveting the influence of Popery, should persist in cherishing and sustaining it as a handmaid,—what, then, would be the result? Should we not have heaped confusion upon ourselves?*

God's own Truth—His revealed Truth, is the only right weapon wherewith to resist both Popery, and every other form of evil. But in using that truth, if (as is not unlikely at such an hour as this) we should find ourselves to be in measure condemned thereby, and inconsistency or error proved to attach to our own position, we must

* The willingness displayed by infidel liberalism to tolerate and foster Popery may be seen in such a sermon as that lately preached before the University of Oxford by Professor Baden Powell. The tolerance, or rather encouragement, granted to such persons as Dr. Pusey and Professor Powell, in a place where the governing power once acted on the conviction that both Popery and Infidelity alike warred upon the Holy Scripture and their truth and supremacy, are unmistakeable signs of the times. Neology is now openly introduced into the University Pulpit at Oxford. The sermon to which I allude was preached on the 5th of November last.

not, on that account, be dismayed or tempted to cease from its application.

We are living, be it remembered, in a dispensation whose development is declared in the Scripture to be marked by *progression of evil*—not of good. “This know,” said the Apostle Paul, “that in the last days perilous times shall come * * * evil men and seducers shall wax worse and worse.” So also our Lord Himself: “Because iniquity shall abound, the love of the greater part (*των πολλων*) shall wax cold.” “As it was in the days of Noe, so shall it be also when the Son of Man is revealed.” And then there is the Book of Revelation: whatever our interpretation of specific parts of that prophecy may be, no one can deny that it speaks of dominant, prevailing evil, continuing, until smitten by God’s destructive judgments at the close.

Indeed, the evidence of facts is alone sufficient, to prove what the character of this dispensation is. Christianity, in the days of Constantine, and long before, no more resembled the Christianity of the Apostles, than did Israel, when worshipping the golden calf, resemble Israel, when first delivered from the land of Egypt. In a word, there was a *catholic* departure from the ways of God as revealed in the Scripture, and therefore *catholic* practice was but another name for disobedience and sin. Whenever, in any dispensation, the body which professedly bears witness for God, lapses—the lapse being catholic, necessarily makes catholicity, that name so much boasted in—the sure evidence of sin. Truth, unperverted truth, remains thenceforth, not with the many, but with the few. Who in Israel would have boasted in “catholicity” when all Israel had gone corporately wrong? When all Israel had proclaimed “a feast to Jehovah” with an idol in their midst, what did Moses think of catholicity? Why, he separated himself from it, and set himself against it, and pitching the tent of the congregation without the camp, commanded all who were on the Lord’s side, to follow him *there*. So must it ever be, when they who have taken the

place of professed separation, go catholically wrong. A twofold separation is thenceforth required from all who fear God: first, separation from the infidel un-professing world; secondly, separation from that professedly separate body which has lapsed and fallen. This is one of our strongest grounds against the Romanist doctrine of "development." They who claim to have followed the catholic development of an apostatizing dispensation, do, by that very claim, affix on themselves the sure token of apostasy.

Placed, then, as we are in the midst of a lapsed dispensation, or, as I should rather say, near the end of its evil course, what can we do, except turn to the Scriptures as our only authoritative guide. We may find, perhaps, as I have already said, that they may make manifest obliquity in many of our own ways. It is scarcely possible that we should have lived in a dispensation whose course has been so marked with failure, without being ourselves affected by the general condition. But let us not, on that account shun the Scriptures, nor attempt to blunt the edge of their testimony in order to screen ourselves. There was honesty, at least, in Naaman the Syrian, when he owned the sin of going with his master into the house of Rimmon, and bowing there. "The Lord," said he, "pardon His servant in this thing." Better to be honest and avow our shame, rather than call evil good, and so sacrifice the truth of God for the sake of vindicating our own consistency. We may cast ourselves on Him who is gracious and "upbraideth not," and seek grace to be strengthened for such action, as the circumstances may require. No doubt, a faithful application of the Scripture to the doctrines and practices of Romanism, will, in some cases, condemn ourselves—but let us not on that account forbear. The theory of "Apostolical succession," for example, must be thoroughly and entirely resigned—for it will not for one moment bear the test of the word of God. The Apostles had *no* successors. Apostles could speak infallibly. They could write Scrip-

ture. They could work miracles. They were the Legislators of the Church. Their office descended to none. If it had, the Apostle would not have said, when writing especially with a view to those who should live in the latter day, "Be mindful of the commandment of US, the Apostles of the Lord and Saviour." He would have said, "Obey our successors." False claim to Apostolic authority was a sin early found in the Churches. Thus, our Lord in His message to the Church in Ephesus, says, "Thou hast tried them who say they are Apostles, and are not, and hast found them liars."*

Neither have any now power to communicate the Holy Ghost, or the gifts of the Holy Ghost, by the imposition of their hands. Such a power did once exist, whilst the Apostles lived, and whilst the miraculous gifts of the Holy Ghost were continued. But these miraculous visible tokens of God's presence ceased, (as they well might) when the Church began to lapse into communion with the world. Shall we then pretend to possess them still? Shall we assert that there still exist men who have a title to say as they lay on their hands, "Receive ye the Holy

* If Apostolic succession had been a principle of God, it would have been carefully adhered to in the appointment of the great Apostle of the Gentiles. But, instead of this, great care was taken to break him off, so to speak, from the other Apostles. He neither received his call from them, nor *through* them. "Paul an Apostle, not of ($\alpha\pi\omicron$) men, neither ($\delta\iota\alpha$) *through* men." He was carefully kept from going to Jerusalem, and did not, for many years, even see one of the Apostles. Observe, how he dwells on this in Gal. i. Neither did St. Paul appoint Timothy to succeed him in the Apostolic office. What he committed to Timothy was *Truth*. "Hold fast," said he, "the form of sound words which thou hast heard of me;" and then, he exhorted Timothy, in his turn, to seek for "*faithful men, adapted or qualified* ($\kappa\alpha\tau\omicron\upsilon\varsigma$) to teach others, and to commit to them the same truth." This is the only succession recognised in the Scripture. Even in the world the Sovereign does not allow his magistrates to appoint their successors age after age. It is *his* prerogative to appoint. How much more must it be so in the Church of Christ. It is *He* who "holdeth the stars in His own right hand," and He has not delegated this authority.

Ghost"? In that case, as surely as the Sovereign's commission duly constitutes the magistrate, so surely would ministers be supplied to the Church of God by the touch of divinely-gifted human hands. But is it so? Or is it all a delusive lie of Satan?

Imposition of hands is, I know, mentioned in the Scripture as used for other reasons besides the bestowal of gifts. It was used, sometimes, as a mode of commending to the Divine blessing—sometimes, as the mode of appointing to a certain office, those who had already manifested their qualifications to fill such office. Of these two uses of imposition of hands I do not now speak. I speak merely of that imposition of hands which is supposed to *communicate* spiritual gift; in other words, to impart what previously was not. Such a power, I say, no longer exists. The bulwark of Popery is thrown down, when we reject this vain pretension—it stands if we admit it.

Again, there is another solemn question, as to the means whereby men are brought to Christ—is it the preached word, or is it a rite administered by priestly hand? The first of the first of Corinthians decides the question. That chapter expressly treats of the means whereby men become possessed of a saving interest in the Cross of Christ, and it declares that "preaching" is the means. "It hath pleased God *by the foolishness of preaching* to save them that believe." Are these words the fabrication of man, or are they the testimony of the Holy Ghost? If the latter, the question is settled. And have they, who so earnestly contend for baptism being the efficient means of regeneration, ever read the words of St. Paul, "Christ sent me not to baptize, but to preach the gospel"? Is it possible that the Apostle could ever have written such words, and drawn such a contrast, if the "catholic" views of baptism were true? Would he not rather have said, "I live to baptize, for in it is the efficient power of eternal life." Not that Baptism is to be despised. It has its proper place—but if it be put out of that place, the Gospel is subverted.

May God give us grace never to substitute baptism or any thing else, for the living love of God, as shown in the sacrifice of His Son:—He standing, as it were, by the side of that sacrifice, and saying, “Believe, and thou shalt be saved.” Some, indeed, have spoken of “reserve” in preaching the Gospel, but the very word “preach” condemns them, for it means, to proclaim, as with a herald’s voice, and is there reserve in that? Was there “reserve” when the Serpent of Brass (and it is the Lord’s own illustration) was raised on high among the crowded camp of Israel—placed in their very midst—and when every one, in whom the destroying venom worked, was exhorted to look and live?

Some, indeed, have allowed that this primary exhibition of God’s grace, may perhaps be presented to the dark heathen world, but that it is not designed for those who have sinned under light, and despised sacramental mercies. But is it so? Was it a mere natural sin that Israel had been guilty of, when the healing power of the Brazen Serpent was sent among them, or had they despised what would now be called a sacramental mercy, and murmured respecting the bread that had been given to them from Heaven?

The preaching of salvation through the atoning death of the Son of God, has for its scope, no narrower limit than the world, and all who are therein; and the salvation preached is not a half-salvation,—it is free, perfect, everlasting. “He that believeth HATH everlasting life.” Well may the Church of Rome, who knows that it cannot bind its fetters on that heart which the Gospel has made free—well may it dread the preaching of the love of God in the Cross of Christ—well may they curse those who say that “reliance on God’s mercy remitting sin for Christ’s sake,” is faith that justifieth. They have done this deed of darkness—they have fulfilled this desire of the Evil One. The Council of Trent have solemnly pronounced on all who teach this cardinal doctrine of our holy faith, their irrevocable curse—irrevocable, because they who have

pronounced it refuse to be less infallible than God. But in pronouncing it, they have pronounced their own doom. A greater than the Council of Trent has said "though we or an angel from heaven preach any other gospel to you than that ye have received, let him be accursed." These indeed *are* words infallible—they are the words of the Holy Ghost.

If Protestantism—living Protestantism (for I need not say how much of it is sapless and dead) if living Protestantism, were at length to rally—not in the strength of the world, like Israel when helped by Syria or by Egypt, but like Israel strong in the Lord of Hosts their God,—if Protestantism were thus to rally and assume its own separate Nazarite place, we might again behold it abundantly used as an instrument in the hand of God for blessing. But if it refuse that separate place—if it be ashamed to go "without the gate bearing His reproach"—if it refuse to use the word of God alone, then all hope of its sustaining the banner of Truth is over. It will quail before the foe, or so act as to increase the proud swell of the tide of evil, and thus accelerate the general doom.

The Christianity (I mean the real Christianity) of this country owes a large debt to the government and to the people too, for it has greatly failed in exhibiting the principles of God's truth, either to the Rulers or the ruled. Indeed, not unfrequently, it has gone with the multitude, and sanctioned principles, which the slightest examination in the light of the word of God would have shown to be unsound and evil. How many a Christian, for example, has laboured to make government the mere organ of the popular will, and sanctioned the ways of those who despise and revile dignities! How often has expediency been adopted as the rule! How often has it taught, that men may do in their official character, as the organs of others, that which as individuals they would shun! The fiction of an official, as distinct from an individual responsibility, is almost universal. Many a false principle of this kind has to be confessed, and for the future to be eschewed.

Another subject on which we have entirely failed in exhibiting the truth is, in enforcing the natural relations, in which men, as men, stand to God; and in distinguishing such relations from the relation in which the Church stands to God. On this, however, as I have made it the subject of another pamphlet, I will not now dwell.* Would to God that the spiritual Protestantism of this country could be aroused to take its own separate position: and that the Government and Legislature would remember, that, even if not acting as the Church, they have nevertheless *natural* responsibilities towards God! Examples I have given in the pamphlet to which I have referred. Then, at any rate we should see the advancing evil resisted, and perhaps delayed. But however this might be, whether there should be success or failure, it is better to die withstanding, than to live and prosper by accelerating the plans of Satan.

December 30, 1850.

POSTSCRIPT.

I ought not perhaps to omit mentioning, as one of the things chiefly needed at present—"a right division of the word of 'Truth,'" according to the different periods of which it treats. For example, the period from Moses to Christ, during which Israel were under the Law—secondly, the present period, during which they are cast off because of unbelief and broken out of their own olive-tree—and, thirdly, that future period, when they shall be restored to God's mercies and made a blessing in the earth—are periods carefully distinguished in Scripture, and all right interpretation is effectually destroyed, if we confound them. Yet they are perpetually confused.

* See Tract entitled "Natural Relations of Men and Governments to God." Nisbet, London.

Remarkable instances of this perversion of Scripture, are to be found throughout all the documents and writings of the Church of Rome. Indeed, almost all the passages, which have any show of plausibility, quoted by Romanist writers, in the endeavour to prove that the Church is intended to rule the nations during this present dispensation, are passages stolen from Israel, and pertain exclusively to *them*, in their future hour of triumphant blessing.

For example, in the first section of the widely-circulated catechism of Pope Pius IV., we find the following:—

“Q. Can you prove that Christ’s Church upon earth is always visible?

“A. Yes: from many texts of Scripture, as Isaiah ii. 1, 2, 3, &c., and Micah iv. 1, 2, where the Church of Christ is described as ‘a mountain upon the top of mountains,’ exposed to the view of all nations flowing into it. And Daniel ii. 35, as ‘a great mountain filling the whole earth.’ Matthew v. 14, as ‘a city set on a hill, which cannot be hid.’ Isaiah lx. 11, 12, as ‘a city, whose gates shall be open continually, and shall not be shut day nor night; that men may bring thither the forces of the Gentiles, and that their kings may be brought.’ ‘Upon the walls of which city God has set watchmen, which shall never hold their peace day nor night.’ Isaiah lxii. 6.”

If the chapters from which these texts are cited, be referred to, it will be seen at once, that they do not pertain to the *Gentile* Church of the present dispensation at all, but that they belong to converted Israel in a dispensation yet to come, when, to use the language of the Apostle, “Israel shall again be grafted into their own olive-tree.” The words with which the second of Isaiah begins, are, “The vision which Isaiah the son of Amos saw concerning *Judah and Jerusalem*.” Is Rome or any other Gentile Church “*Judah and Jerusalem*”? If so, it must be *at present* under God’s peculiar curse!

If these texts *had* belonged to the present dispensation, Jerusalem would now be the centre of light and truth,

and Rome would be numbered among the Gentiles, who would be going up to Jerusalem, thence to receive instruction—instruction that would unmake her what she has ever been. But as it is, she will be numbered among the nations on whom “gross darkness” is said to rest, at the hour when Jerusalem and her people are forgiven. “Behold, darkness shall cover the earth and gross darkness the peoples—but the Lord shall arise upon thee (Jerusalem), and His glory shall be seen upon thee.”

As regards “the city set on a hill,” it is true, indeed, that Christ did command His Church not only to be this, but to shine in that position with heavenly light; but what the Lord commands, and what men perform, are different things. Israel preceded the Church into the place of visible testimony:—*they* were once “the vineyard of the Lord of Hosts, and the men of Judah His pleasant plant”—but Israel lapsed, and the Church has lapsed: and what is visibility now? What was the visibility of Israel worth, when, in the days of Elijah, they were all worshipping Baal, and when the prophets of God were hidden in a cave?

In a dispensation in which God has promised that the body which visibly bears His name shall not fail, *there* indeed, visibility must be synonymous with blessing; and that will be the case in the next dispensation, when Israel shall be forgiven, and re-assume her place of testimony under the *new* covenant of grace; but in a dispensation like the present, respecting which God has forewarned us, that the visible or professing body would not continue in His goodness, *there* visibility, in the sense in which Rome uses it, must be synonymous with disobedience and sin.

Christendom, as it now is, and Rome in the midst of it, may indeed set themselves as a city on a hill. They may undertake to display to all other nations of the earth what Christianity is: and yet all the while the true light of God's truth, which once shone, concentrated as in a candlestick of gold, may be scattered into fragments, or buried in caves and dens of the earth.

To be a City is one thing: to be the City of God is another. We read of a City, of which it is said, that "violence and strife are there; * * * mischief also and sorrow are in the midst of it—wickedness is in the midst thereof: deceit and guile depart not from her streets." Is it a blessing for such a City to be set upon a hill, or is it well to linger within *such* a City? God forbid: rather would we go without the gate of EVERY such City and bear the reproach of the truth of Christ.

There is doubtless a period of intense darkness coming on; but we need not be discouraged. The abounding of evil, is, to the Christian, an enlarged occasion for testimony. Besides, evil must *ripen* before God smites it; and therefore its advance towards maturity is only the evidence of the long-promised period of blessing being nigh. The darkest part of night always precedes the dawn. The rising of "the Day-star" is to usher in a morning without clouds, when "truth shall spring out of the earth and righteousness shall look down from Heaven"—when "the Heavens shall rejoice and the earth be glad." We have only, therefore, to wait—but, let it be, as I have said, in the place of the Apostles and Prophets, that is, without the gate, bearing His reproach. It is the place of safety, peace, happiness, and honour. Thence also we may perhaps help others.

CATHOLICITY, ETC.

“And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. . . . And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the Congregation. And it came to pass, that every one which sought the Lord went out unto the Tabernacle of the Congregation, which was without the camp.” (Exodus xxxii. xxxiii).

“Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness; OTHERWISE THOU ALSO SHALT BE CUT OFF. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” (Romans xi. 19—26).

I HAVE recently endeavoured in this place to direct your thoughts to the consideration of another age—a dispensation not yet come, when, to use the words of the chapter just read, “there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” (Rom. xi. 26.) We have seen that Israel will be the first *nation* upon earth that will truly own the name of Christ—precedence being granted to them in this as in other things. Individual Israelites were the first to take the stand of individual believers, and in like manner Israel as a body shall become the first truly Christian *nation* upon earth. To them the Prophet refers when he speaks of the earth being made to “bring forth in one day,” and of a “nation being born at once.” (Isaiah lxvi. 8.) And again, when it shall be said to Jerusalem, “Arise, shine; for thy light is come,

and the glory of the Lord is risen upon thee," we are told that at that very moment, "darkness shall cover the earth, and gross darkness the peoples"—in other words, the peoples as peoples remain in darkness until Israel first has been gathered into light. Allusion is often made to this in the unfulfilled Psalms which belong to repentant Israel. The sixty-seventh Psalm is an example, "God be merciful unto US [Israel], and bless US; and cause his face to shine upon US; that thy way may be known upon earth, thy saving health among all nations. . . . God shall bless US; and [then] all the ends of the earth shall fear Him."

We have seen also, that the hour of Israel's conversion is to be marked with events such as the earth has never yet witnessed. For example, Satan is to be bound. Power—almighty power—put forth immediately by the hand of God, is to bind that cruel Enemy; for "who," said our Lord, "can spoil the goods of the strong man, unless he first bind the strong man himself?" The saints also who sleep, will at that same hour arise in glory. Abraham, and Isaac, and Jacob, and all the Prophets, and the Apostles, and all who have ever feared the name of God, both small and great, will then arise in the resurrection of life. "Thy dead men," says the Prophet, speaking to Israel, "thy dead men shall live, my dead body shall they arise:" and again, "death shall be swallowed up in victory" (Isaiah xxv. 8)—words used by Isaiah to notify one of the chief events of blessing that is to mark the day of Israel's national forgiveness, and explained by the Apostle Paul as meaning the resurrection of the saints in glory. (1 Cor. xv. 54.) Thus, too, Zechariah, speaking of the same hour of Jerusalem's forgiveness, says: "His feet," *i.e.* the feet of Christ our Lord, "shall stand in that day upon the Mount of Olives . . . the Lord my God shall come, and all the saints with thee." They will be with Him when His feet shall again stand on Olivet, because they shall have been caught up to *meet* Him in the air, and so shall come with Him—not indeed to remain on earth as dwellers thereon: (they will never again have earth as their home; Heaven will be their home and the home of their risen Lord) nevertheless the earth will be subjected to their power, for it will be subjected to *His* power, and

they are to reign with Him. No one can doubt this who believes that Daniel was a Prophet of God, and compares the 18th, 22nd, and 27th verses of the seventh chapter of his Prophecy.

The hour of Israel's blessing, too, is the time when creation is to be freed from that bondage to corruption under which it has so long groaned. It will be the great moment of the application of the power of redemption to all things in the earth beneath : when God's hand will effectually use the power of Christ's redemption, so as to make not human life only but all created life throughout the whole earth sing and rejoice before Him. This is the hour of which it is said, that "He shall open His hand to satisfy the desire of every living thing"; when "truth shall spring out of the earth, and righteousness shall look down from Heaven." And if you will open some of the concluding Psalms, and read any of those which commence with such words as these, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof"—such Psalms you will find to be altogether future. *As yet they are unfulfilled.* The word "*reign*" in these passages does not mean that providential control merely, which the Lord Jesus now exercises over all things whilst seated on the throne of God, "waiting till His enemies be made His footstool;" but it is "*reign*" in the same sense as in that remarkable passage of the Revelation which I have so frequently quoted: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because *thou hast taken to thee thy great power, and hast reigned.* And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the Prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." (Rev. xi. 17.) Are these words fulfilled? Are they who destroy the earth destroyed? Are the dead judged? Is reward given to the servants of God? Is the resurrection passed? If not, the sovereignty of the world hath not yet become the sovereignty of our Lord, and of His Christ; and in that sense He doth not yet "*reign.*" Yet this is a passage which Rome loves to chaunt in the

midst of her pompous celebrations, as if it were fulfilled; and I grieve to add, that even Protestants, as if blinded by the same spirit of delusion, have herein copied Rome. Is it not marvellous that any should venture to use these solemn words, and deceive themselves into the belief that they have been fulfilled? Read them carefully over; meditate on them when you return to your homes, and say whether they have been fulfilled. Have all who fear His name, both small and great, received their reward? Do they stand in their glory? Have the nations been angered because brought under the conscious sense that the sovereignty of the world has become the sovereignty of our Lord, and of His Christ? Ah! there is an hour coming when every heart will be conscious of it; when they will indeed know that the sovereignty of the world has passed to God, and to His Christ; when the bitterness of hopeless rage will fill the breast of the rebelling nations, and when like the unrepentant among Israel, "they shall fret themselves, and curse their king and their God, and be driven to darkness." (Isa. viii. 21.) It will be their last hour of anger, for the time will have come "to destroy them who destroy the earth," that is, who pervert the purposes of God's blessing in it. But is that hour come? No; the earth is still marred, and in that sense destroyed, by human evil. It groans under a load of iniquity; the gifts of God's goodness are perverted; and they who fear His name, both small and great, instead of receiving their reward are afflicted, despised, hated. They wait enduringly. Is it not then, I repeat, a fearful delusion for these words to be sung joyously as if they were already true? Is it not fearful delusion for any one to open the Scripture and to go through it, and to read the Psalms and all the many prophecies that pertain to that hour (and one-third of the Scripture does pertain to that hour, and to the events that follow it), is it not fearful blindness to expound such passages as if they were already fulfilled? It can only be described by saying, that darkness is so mistaken for light, evil so little distinguished from good, that the reign of Satan who is now "the Prince of this world"—the Ruler of the darkness of this present age—is actually mistaken for the reign of the Lord our God. This is a sin with

which Christendom as a whole, and not merely Popery, is chargeable; though Popery perhaps has made the most deadly use of the delusion. The false application of *millennial* texts has been one of the chief means whereby they have rivetted their shackles on men's minds. They have greedily seized on those texts, and have reared the throne of their glory on them. I opened lately their authorized Catechism—the Catechism of Pope Pius IV.—and began to count the millennial texts thus perverted; but their number wearied me, and I stopped. They quote these texts (all of them stolen from Israel) in order to prove their title to supremacy in the earth—arguing that Christianity is to be universal—that it is to be national; that the reign of Christianity is to unite temporal and spiritual power under one recognised Head. And is not this true? Who can deny it? Is not Christianity when it shall have its proper standing in the earth, to combine spiritual and secular power? Do you suppose it possible whilst these two branches of power are dissevered, for human society to prosper? Can principles that are to guide men religiously, be derived from one source, and principles that are to guide men secularly, be derived from another: or can discordant hands apply them? That would indeed be a rending of truth; for, what is truth except principles that flow from God? It matters not what their subject-matter may be. It matters not whether they concern a straw, or an archangel. There must be some eternal principles that concern both—something that *is* true, and something that is *not* true respecting both. So long as the heart sees anything out of its right relation to God, it is so far under the power of error. If hearts cannot be regulated spiritually without principles that come from God, so neither can human life outwardly be rightly ordered without principles that come from God, and that are applied by Him. All the high sources of authority must be really and truly under subjection to Truth; the Church and its principles must be supreme, and the right liberty of man be found compatible with that supremacy, or else the foundations of all things must ever remain out of course, even as they now are. But are they always to remain out of course? Has not God appointed a time

when He who is our Priest and the source of all spiritual truth, shall in every sense be supreme in the earth?—supreme even secularly; for though Heaven will be His home, yet He will as truly be the recognised source of legislation on the earth as when of old on Sinai He legislated for the people whom He had chosen. Popery therefore does not assert anything that is abstractedly untrue, when it says that there *ought* to be the union of the Throne and the Priesthood. Doubtless the Mitre and the Crown *should* rest upon the same brow, and by and by they will—but never in this present dispensation. In this dispensation God intended that they should be separate—separate and contrasted—as separate as the little “upper chamber” at Jerusalem from the halls of Caiaphas, or of Cæsar. But Popery willingly blinds itself to the character of this present age, and grasps at the power which Satan proffered vainly to our Lord and Master. Nor is Protestantism guiltless. Protestantism has not unfrequently assailed the abstract truth which Popery has perverted, and has said that secular and religious power should *never* be united in one Person on the earth: or, if they have not done this, they have dreamed of progress now, as if the principles at present in operation under their hand, only needed to be developed and matured, in order to bring in universal blessing, and refuse to believe that agency is needed other than that which at present is. Speaking generally, I fear there is as little truth in Protestant thoughts as in Papist, touching these things; though Protestantism, because it owns the supremacy of Scripture, is not like Popery excluded from the enlightening and corrective power of Truth.

Then again, with respect to Truth becoming in this dispensation Catholic, that is, universal—it is true that the Scriptures do speak of a period when Truth shall be universal—“the knowledge of the Lord shall cover the earth as the waters cover the seas.” It is said of Israel as a people, that they “shall be ALL righteous” (Isaiah lx. 21.)—that they “shall blossom and bud, and fill the face of the world with fruit.” (Isaiah xxvii.) There shall also be a visible centre whereby the order of God’s truth, secularly and religiously, shall be maintained. “It shall come

to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah ii). There will be true Catholicity then — Catholic unity — Catholic testimony — Catholic headship. It will be found in Israel, and in Israel's Head. But where in the Scripture do we read of such Catholicity existing now? Do we not read that in this dispensation there would be a *general* departure from God; that Christianity itself would be corrupted, and Catholicity become the sure mark of departure from God? Where, in the prophetic history of this dispensation, do we read of *its* Catholicity being of God? On the contrary, we read that the way of destruction is broad, and the way of life narrow — that at present, "they who would live godly in Christ Jesus must suffer persecution"—that as "it was in the days of Noah, so shall it be when the Son of Man is revealed"—that "because iniquity shall abound, the love of the greater part (*των πολλων*) shall wax cold." Truly there is to be a Catholicity in this dispensation, but a Catholicity of departure from God.

Would that Protestants had remembered this! Not unfrequently they have spoken and written, as if Catholicity was one of the appointed marks of truth during the present dispensation. The Papists have seized on this admission, and asked triumphantly whether it can be denied that this mark primarily and principally attaches to them. Moreover, say they, (I quote the words of the Catechism of Pius IV.) "God promises that after the coming of our Redeemer, the Church shall never err"; "This is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever," (Isaiah lix. 21)—an unfulfilled millennial text stolen from Israel!

Such arguments can only be answered by distinguishing the future from the present dispensation; and by showing that all who prove their title to Catholicity now, in a dispensation that has gone Catholically wrong, do thereby adjudge to themselves the sure token of Apostasy. But if it be once admitted that Catholicity is now to be the mark of real Christianity, and that true Christianity is in this dispensation to become supreme, then, they who can boast of superiority in numbers, and of having gathered the greatest number of nations within their pale, and of having preserved the semblance of centralized authority and unity, will soon prove to minds generally that they have no unimportant tokens of being the true Church of God; and the skilful quotation of millennial Scripture will deepen the delusion. An apparent weight of truth, sustained seemingly by quotations from Scripture, is thus thrown into the scale of falsehood. What then is our testimony concerning these things? It is this: that God never said, nor ever intended that there should be a universal gathering into the fold of truth during this present dispensation. The words of our Lord are; “Fear not LITTLE flock.” How could that be warned and counselled as *little* which was intended to be *universal*? The flock of Christ is described as few and feeble—set also in the midst of countless enemies ravening around them like roaring lions. And what did St. Paul say when the Elders of Ephesus stood weeping around him? It was an hour when he greatly desired to comfort them—he wished not to add to their tears—yet what does he say? “After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them”—a dark and sorrowful picture—grievous wolves and seducers arising among themselves. These were they with whom Catholicity was to be found: as soon as the corruption became general (which it soon did)—the Catholics were the wolves and the seducers. And then again, when Timothy’s heart was sinking and St. Paul sought to comfort him, bidding him to be of good courage and to be strong *in the grace* which was in Christ Jesus, yet what did St. Paul say to Timothy? Just exactly what he said

to the Elders of Ephesus, namely, that he was about himself to die—that perilous times would come—that men would heap to themselves teachers having itching ears, and be turned away from the truth, and be turned unto fables. Such was the prophetic picture of the Catholicity about to be.

As regards the nations being gathered universally into the fold of Christ, such a thing was never spoken of either by the Lord or by His Apostles as about to be during the present dispensation. On the contrary, they distinctly say that the object of the Gospel as at present preached, is “to take OUT OF the Gentiles a people.” In the millennium it will be otherwise. It will not be “*a taking out of*” the Gentiles, but a bringing in *all* the Gentiles. “Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.” (Isa. lx. 9.) Then will be the time of the in-gathering of the nations, not to Rome, but to Jerusalem, the city of “the great King.” Then will be the season of true Catholicity—the Catholicity of God. But false Catholicity—the Catholicity of this present hour—spurns at and derides these prospects, and refuses “to go without the gate,” bearing the reproach of Christ. It loves to be within the gate—in the rest and dignity of the city, enthroned in the Palace and in the Temple. There is indeed an hour coming when Catholicity shall be in the City—when God will set it there, and Jerusalem be called the Throne of the Lord. Then it will be needful no longer for the disciple of Christ “to go without the gate, bearing His reproach.” Then they who preach the Gospel of peace will no longer have to shake off the dust of their feet against rejecting nations: every heart will welcome them, every tongue say, “How beautiful are the feet of them who preach the gospel of peace, who bring

glad tidings of good things!" They will no longer be "the offscouring of all things." But it is otherwise now.

A strong sense of the contrast between the present and the coming dispensation is one of our great strongholds against the falsehoods of Popery: nor have I ever heard of any successful attempt to meet the charge of thus perverting millennial Scripture, and robbing Israel of their destined portion—no little sin when we remember that God has said, that whosoever toucheth them, toucheth the apple of His eye. Beware therefore of forgetting the marvellous events that are to usher in that coming age; I will again recount them:—the manifestation of the Lord in glory—the resurrection of the saints who sleep—the release of creation from its groan—the conversion of Israel—the binding of Satan,—the assumption by the Lord Jesus, sitting as a Priest on His throne, of the definite control and government of earth, until at last the Father's will shall be done in earth even as it is done in heaven. Such will be the wondrous characteristics of the new dispensation. May you search the Scripture holding these things in remembrance, and you will find new light poured almost on every page.

When once we have apprehended these things, we shall never dream of progress in this dispensation, except indeed, progress in evil. The Church in this dispensation, like Israel in the dispensation that preceded, early lapsed. A few days only after they came out of Egypt, Israel was worshipping around the golden calf; Moses being gone from them, and Aaron only remaining. Moses was their Captain—to him it pertained to lead Israel onward—to guide them toward their rest. The energetic power that was to stimulate and direct the activities of Israel and to guard them against settling down into an evil rest—the power that was to lead them against the foe, and to advance them toward the Land of their inheritance—all such character of energy was represented by Moses the Captain of the Host of the Lord. With Aaron on the other hand, as the Priest, were connected those more gentle agencies whereby mercy and refreshment and rest are graciously granted to God's people—a ministration most blessed when combined with the holy energies of onward progress, but destructive if perverted from its intended use, and made to minister to

the lusts of those who, forgetting that they are in a wilderness, "sit down to eat and drink, and rise up to play." This was what Israel did. They forgot Moses. Their own character too, as the Host of the Lord and the inheritors of Canaan, was forgotten; the ministration of Aaron was suborned to serve the purposes of their sin; and when Moses returned, he found them naked in the presence of their enemies, and dancing around the idol which their hands had made. So early and so complete was the fall of Israel. God did indeed listen to the voice of intercession. He did not finally abandon the camp of Israel—He determined to gather souls in it to Himself; but He significantly placed the sign of His presence—the Tabernacle of Congregation—without the Camp, as if to indicate that the true place of blessing was to be sought *without* that gathered multitude—*without* that Catholic body—still indeed a sphere in which grace was to find occasions for its saving exercise, but corporately it was a body judged. The Tabernacle of God was *without* it. If you wished to find the real place of blessing, you must retire from that Camp—you must go outside its circuit, and there you would find God and the servants of God, and there you would be strengthened, and there you would be taught, and thence you might go into the camp again,—not to be of their manners, not to follow their ways, not to carry out their devisings, but to see what you could do there in order to maintain and help the cause of God, and to resist the schemes of the Enemy. So early was virtual separation needful, not merely from Egypt, but from the ostensibly separated people of God. "These things," says the Apostle, referring to this history of the golden calf, "these things happened unto them for ensamples, and they are written for our admonition, on whom the end of the ages is come."

And if we carry our minds onward through the subsequent history of Israel, do we not find God continually acting on this principle of separation? The whole history of the Judges was the history of individuals raised up in the midst of universal corruption, and there maintaining the testimonies of God and rallying around the standard of His truth. So also in the time of David. Where was

David? Hunted in the wilderness, driven from rock to rock, and from cave to cave—few with him—all the Catholic testimony of the day leagued with the wicked house of Saul. Such was the Catholicity of the day when David, that man after God's own heart, was hunted like a partridge on the mountains. And again, when you come to the days of Jeremiah, where then was the Catholic testimony of Israel? Why, Jeremiah stood emphatically alone; not so many with him as even with David in the cave of Adullam—the dungeon was his resting-place—for he refused to join in the general cry, and to say, “Peace, peace,” when sudden destruction was at the doors. And after the captivity of Babylon had come, and the individual energy of Ezra and Nehemiah had recalled some amongst Israel to the City of their God, few cared to obey the summons; and over that few corruption again prevailed. The solitary voice of Malachi called in vain to repentance, and they who were on the Lord's side found themselves obliged to be virtually—what they were in the days of Moses actually—“without the camp”; and when at last a greater than Moses came, Catholicity was in the City, and Jesus on Calvary. What kind of a guide would Catholicity in these circumstances have been? It would have set us against every servant of God—the Judges, David, Jeremiah—the whole list of witnesses for truth—it would have set us against the Lord Jesus Himself, and would have leagued us with the multitude when they cried, “Crucify Him, crucify Him!” What principle then can be more distinctly from Satan than that which bids us take Catholic assent as a rule of God in any present aspect of the Church or of the world?

For has the Church retained its once separate place of honoured testimony? Have the Gentile Churches, which the Apostle early warned, “continued in God's goodness”? Have they unitedly remained “the pillar and ground of the Truth”? If you will read the Epistles of Peter, or James, or Jude, or any of the General Epistles, you will find there descriptions of evil that had begun to germinate in the Church; as terrible, or more terrible, than that which characterised Israel whilst bowing around the golden Calf. The Epistle of Jude especially, is full of

fearful description. "There are certain men crept in un-awares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ These are spots in your feasts of love, when they feast with you, feeding themselves without fear—wandering stars, to whom is reserved the blackness of darkness for ever." The comet, you know, comes into the very centre of our system, draws near to the sun, advances into closest proximity to that orb of light, welcomes apparently the presence of its radiance, revolves for a little in the place of brightness, and then departs—departs along its eccentric course, until lost in the blackness of outer darkness, where light never comes. Is it otherwise with those who assuming the profession of the name of Christ, and coming for a season into the place of light, make trial of the truths of God, and then turn from them, and depart first into transgression, and at last into apostasy? Before the Apostles died, these tendencies were seen even among the Churches over which they watched; and very soon after their death, worldliness, quickly followed by superstition and idolatry, had so changed the order and form and doctrine of the so-called Christian body, that it had effectually lost all likeness to its Apostolic model. And since then, what has the history of Christendom been? What wars, what bloodshed, what profligacy, what abomination! If you go through the whole catalogue of human sin, is there a vice, is there a crime, that has not marked (and that habitually) the ways of Christendom? "The annals of Christendom," said a celebrated infidel, "have been the annals of Hell." He said so in excuse of his own wicked blasphemy, but it is not untrue; her annals have been the annals of Hell. And now you may behold around you on every side, indications of that coming infidelity to which corrupted Christianity has been the main and principal road. In France, in Spain, in Italy, in Germany, you may see a type of the moral condition of the nominally Christian world, and then you may remember those words, "for whom is reserved the blackness of darkness for ever."

Many times, indeed, during the progress of their corrup-

tions God has been pleased to interfere—especially at the time of the Reformation. The condition of Israel worshipping the golden Calf, gives but a partial and imperfect view of the iniquities of Christianity when Protestantism arose. “Laity and clergy,” say the Homilies of the Church of England, “learned and unlearned; all ages, sects, and degrees of men, women, and children, of whole Christendom (horrible and most dreadful thing to think) have been at once drowned in abominable idolatry, of all other vices most detested by God and damnable to man, and that for the space of eight hundred years and more.” There was idolatry indeed and the perversion of every other truth besides. But what did the goodness of God do? He placed, as it were, the Tabernacle of Congregation outside the Camp, and bade all who were on the Lord’s side to come to Him there. And yet all which had by succession been generated from the early Churches, was found in the midst of the perverted system of Rome. Outward successional order was found with Rome—but what security does succession afford against corruption? Even if it had not been itself a corruption—even if succession as contended for by Rome had originally been of Divine appointment (which it was not)—yet what security could it provide against declension and apostasy? Israel, when worshipping around the Calf, could pretend to more than being mere successors. They had not to say, “We are successors to those who once came out of Egypt;” they could say, “We are the very persons whom the Lord brought out of Egypt with signs and wonders—with mighty hand and outstretched arm.” Aaron had not to say, “I am successor to another Aaron”—he was Aaron himself—changed into the maker of a calf of gold—into a High Priest of idolatry. What security then can succession give? So far from its being security *against* error, it is the sure security *for* error in every dispensation which God speaks of in His word as going Catholically wrong. What then had Protestantism to do? To retire without the camp—to consult God—to reconsider His truths—to search diligently His Scripture—to gather up its scorned or neglected principles—again to draw the lines, and mark the distinctions which Satan had obliterated. Such was the high calling of Protestan-

tism. But has it fulfilled that calling? For a little indeed Protestantism seemed to prosper. It proclaimed boldly that great and blessed truth, that we are saved only by personal faith in Him who is "the Lord our righteousness." "Christ," says the Church of England Homily, "is now the righteousness of all them that do truly believe in Him. He for them paid their ransom by His death, He for them fulfilled the law in His life. So that in Him, and by Him, every true Christian man may be called a fulfiller of the law, forasmuch as what their infirmity lacked, Christ's righteousness supplied." In this most blessed truth, was found a weapon able effectually to destroy all that so-called Catholic Christianity which teaches that a Christian is one so made by ordinances applied through the Church. For a little it almost seemed as if simple testimony to the saving efficacy of the blood of reconciliation, and the doctrine that faith—personal faith—was the appointed means for securing the blessings of that salvation, might again draw the line of distinction between spurious and real Christianity, and again gather the latter into true spiritual union. But it was soon proved to be otherwise. There was a want either of light or of faithfulness; and Protestants began again to speak of ritual ordinances as if they had in themselves power to bring into membership of the true spiritual body of Christ, and thus a canker-worm began to gnaw at the very root of Protestantism, eating out its vitality. Did St. Paul teach that baptism was the appointed instrument of regeneration when he said, "Christ sent me not to baptize, but to preach the Gospel"? Did he teach that ordinances were the means of *giving* faith when he said, arguing on this very subject, that the circumcision of Abraham did not *precede* but *follow* his faith and his justification? "We say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision but in uncircumcision. And he received the *sign* of circumcision, a *seal* of the righteousness of the faith *which he had yet being uncircumcised.*" (Rom. iv.) Was St. Paul himself unforgiven and unregenerate when he fell on his face and said, "Lord Jesus, what wilt thou have me to do?" He believed and confessed the name of the Lord

Jesus many days *before he was baptized*—they were days of humble penitence, and faith, and prayer—were these days of unregeneracy? Was Cornelius and those who were with him unregenerate, when, *before they were baptized*, they visibly received the out-pouring of the Holy Ghost and spake with tongues, magnifying God? The instrument which the Holy Ghost uses in regenerating is not baptism, but the preached word—that word which points to God, and to the love of God remitting sin through the atoning blood of the Cross. “Men and brethren,” said the Apostle to a mingled multitude, “through this man is preached unto you the forgiveness of sins: and through Him all who believe are justified from all things.” (Acts xiii. 38.) Could they be justified, and not regenerate? And again the Apostle says, that “the foolishness of preaching” is the instrument whereby God “saveth them that believe.” (1 Cor. i. 21.) Want of vigilance in guarding the great doctrine of justification by faith alone, against the assaults of the advocates of ordinances, has been one of the great reasons of the decay of Protestantism. The Prelate who burned Cranmer and Ridley is reported to have said, that “the doctrine of baptismal regeneration was lost, if the Protestant doctrine of justification were allowed.” It was a wise saying, for they are doctrines that none can reconcile. They are as opposed as good and evil, as Christ and Satan.

Again, has Protestantism considered the relation in which the nations and their governments stand to God throughout the whole of the present dispensation? If Protestants had meditated on the prophecies of Daniel; if they had remembered that the nations with which they sought to unite themselves, are there represented by fierce monsters, aliens from God and from His truth, could they have welcomed those nations within the fold of Christ, and not only called them Christian, but assigned to them Headship in the Church of God? Has the contrast which Christ drew between the nations and His disciples, ceased to be true? Has the Revelation which describes the course and the doom of those nations, been discovered to be a fiction? It might be supposed so, if we were to judge from the manner in which its testimonies *respecting the*

nations have been neglected age after age, in the plans and arrangements of Protestantism. It does not seem to have suspected the principle that christianized the flagitiousness of Henry VIII. because he was a king; nor the principle that caused Zwinglius to fall on the battle-field with the sword of slaughter in his hand. The Papists are quick-sighted enough to see these failures, and ask triumphantly whether such are the principles of Christ, and whether these are the indications of being led by His Spirit.

Then again as to ministry in the Church, God never commissioned any among men *to make* ministers for His Church; no, not even the Apostles. The direction of St. Paul to Timothy was: "The things that thou hast heard of me before many witnesses, the same commit thou to *faithful* men who shall be *able* or *suited* (*ικανους*) to teach others also." Timothy had no power to make men either "*faithful*" or "*suited to teach*." God only could make them this. *If* Timothy found such, then he was to impart to them the truths he had heard from Paul. Here was the true, the divinely appointed method for perpetuation of ministry. I repeat then, the Apostles themselves never pretended *to make* ministers. They acknowledged them when God had made them so; and in some cases, *i.e.*, whenever any had proved themselves capable for rule and oversight, they acknowledged their fitness by imposition of hands—not, I repeat, as conferring fitness, but acknowledging a fitness already there. Occasionally too by imposition of hands they imparted miraculous gifts to those who had already been designated by God for ministry in His Church. So was it with Timothy who was miraculously designated "*by prophecy*."* But the Apostles ever recognised, that to call into any ministry in the Church is the prerogative of Christ alone. The seven stars that represent the ministry of the Churches, are held in His right hand alone. It is His to give, and His to withhold ministry; nor has He ever delegated that power. He may instruct His servants how and in what way to own those whom He has qualified, but He has never

* This power of imparting gift by imposition of hands was not continued after the Apostles. It was evidently attached to their office.

delegated the power of making ministers to any hand whatsoever. Wherever therefore there is now a pretence of giving by human ordination a title to minister in the Church of God, as if such ordination imparted gifts, and gave qualifications which previously existed not—wherever the hand is imposed, saying, “Receive ye the Holy Ghost”—there is an assumption in which lurks the very essence of that evil whose full development is seen in Popery. Seldom has Satan achieved a greater triumph than when he induced men to believe that by instrumentality of their own, they were able to perpetuate the ministry of God’s Church, and so to render that Church independent of God in the very thing in which they chiefly needed the continuous exercise of His grace, and faithfulness, and power. But men easily and willingly fell into the snare. They have acted independently of God—they have heaped to themselves teachers, and what is the result? Let the condition of all Christendom answer. God indeed, faithful to His promise, faithful to the poor of His flock, has from time to time raised up Evangelists, Pastors, Teachers; and blessed are they who have discerned these interferences of His hand, and have learned to avail themselves of the blessing. May you have grace to look to Him who alone has the power of the Spirit in His own hand—may you look to Him to give gifts, and to give power, and to raise up those who may speak to you the truth, and may you be preserved from seeking them through a machinery that man has devised, and not God. As regards these questions, there has been a sad resemblance between Protestantism in many of its forms, and Popery. There is little evidence in these things of Protestantism having sought to open its ear, and to hear what the Lord would say unto it in the separate place without the Camp—the place where Moses was instructed, and where Joshua abode. And the consequence of this is, that it has gone back into the Camp—not like Moses, strengthened and instructed—it has gone back uninstructed, and become feeble and entangled, and been tempted to own many things which are of and from the apostate multitude, and has failed to stand in separate testimony according to the truth of God.

But the interferences of God have not ceased. He has

of late thrown fresh and most precious light upon His holy word, especially as regards those lines of distinction which mark the separation of the present and the coming dispensation. Shall we despise that light, or reject it because it manifests our failure? Shall we say that there have been no mistakes—no departure from the ways of God? Shall we say that Protestantism is blameless—perfect in its principles, and perfect in its ways, or shall we own the confusion and derangement that prevails, and turn simply to the word of God? If we do not see our way very clearly as to the future, we may at any rate retire from what we know to be evil, and wait. To wait is not unfrequently to obey.

The voice of the enemy indeed has said, that we are not able to use the Scriptures for ourselves; that we cannot understand them except through authorised teachers, or the exposition of the Church, which, say they, “is the pillar and ground of the truth.” I would not indeed undervalue that hour when the Church *did* stand as the pillar and ground of the truth, holding forth the word of life, and helping the children of God to understand His Scripture. No doubt that help was precious. I would not speak disdainfully of that hour; nor would I speak disparagingly of the help that God still grants through Pastors, Teachers, and the like. I thankfully acknowledge that such do exist—ordained of Him—and that he still uses them as His appointed instruments, and that where they are slighted and despised, there blessing cannot be; but to say that they help us to understand the Scripture, is a very different thing from saying that we are not to use the Scripture without them. We read of there having been in Israel a dark and gloomy day when their true teachers were shut up in a corner—when the sheep were scattered—the pastures trodden down and fouled—suppose we too find ourselves in a day of darkness and perplexity:—many seeking after truth, but few able or willing to teach it;—suppose we hear the fall of the Church denied—the days supposed to be prosperous—peace prophesied to the nations and advancement to the Church—millennial blessings appropriated to this present dispensation of ruin—Rome declaring that she is to be what Jerusalem alone will be, “a

praise in the earth"—and worldly Protestantism denying that claim to Rome, only to appropriate the same words of blessing to herself—in such circumstances do we not find ourselves peculiarly cast as individuals upon the Lord and upon His Scriptures? Otherwise, indeed, we should be unable to judge who are, and who are not, Teachers sent from God; for there are no attestive miracles now—no authorization from accredited Apostles.

Individually, therefore, and unassisted by the same external aids as were once granted, we apply the tests of Scripture; and so we judge. As regards the instruction itself, whether it be gained through the verbal or written teaching of others, or whether we derive it immediately from the Scripture ourselves, matters little. When instructed by others, the question we have to ask is, Are the things we hear drawn truly from the word of God? Thus in these days of dislocation our principles may be fixed, and our course determined, whether to advance, to wait, or to recede. It is not a new thing for God to work in the midst of that which has gone corporately wrong, and to gather out of it; neither is it new for that which has been so gathered, again to go astray, and for a regathering to commence. We need not marvel, therefore, at the circumstances of this present hour. Only let us seek to be separate from that which His word condemns; let our eye be fixed on Him and on His Scripture; let us not be rash nor impatient, nor rush heedlessly forward and then find ourselves, like Peter, sinking in the waters. Let us neither be behind our conscience, nor beyond our faith; and so let us wait and learn.

One of the arguments used by the Papists against Protestantism is the evil temper, and irascibility, and pride, displayed by some of those who have maintained its doctrines. They sketch the characters of some of the early Reformers; conceal their virtues, and magnify their vices, and then ask, whether the truth of God can have been committed to such as they? In reply we might ask, whether we are to estimate God's truth and its value by the instruments employed to dispense it? If a heavenly light be placed in an earthen vessel, is the light less heavenly because the vessel is earthen—or is the character

of the light changed even if the vessel should become marred and broken? Was there ever one of the mere human servants of God who has served without some failure? Surely if there be any who may expect heavy and grievous visitation from God's hand, it would be they who dare to find an excuse for their rejection of His truth, in the weakness or fall of those who have been instrumental in maintaining it. Yet whilst this evil and unholy excuse, (an excuse often pleaded at this present hour,) must thus be judged of in the lips of those who use it, yet it never can be right in us to pretend that all the testimonies of Protestantism have been sterling testimonies, or that the characters of those who have borne them have been unblemished, or that that blemish has not hindered in many ways the power of the testimony. Pride, anger, worldliness, vain glory, have grievously marred the aspect of Protestantism. We have to own it, and humbly to take warning as to our own steps.

Close adherence to Scripture, and a going into the separate place—the place without the gate—contributes, I believe, not a little, to preserve from those excitements of temper under which some have fallen. What if a servant of God mistake his way; what if he seek to sanctify unconverted nations, and to bring them unbidden into the Church of God; what if he palliate worldliness and foster secularity, can we suppose that in such a case the Spirit of Christ would not be grieved, and the power of Satan be proportionably active to fret, and excite, and harass the heart? Can outbreaks of nature, and angry ebullitions of feeling be wondered at under such circumstances? When the Spirit of Christ is grieved the heart will be unhappy, (that is, in the case of one who has learned to serve Christ,) and an unhappy heart is fretful, easily excited, readily provoked. Let Protesting Christians therefore seek to place themselves in right circumstances—circumstances that beseem their high and separate calling—and thence let them apply and use their principles. It is a sad thing for there to be a marked discrepancy between our principles and our position. Nor let our principles be like a rule of lead, accommodating themselves plially to every form and fashion of the day, and adapting themselves to every

shape of worldliness. Stern inflexibility must be the character of truth.

It is an unspeakable mercy to be allowed to go without the Camp when we see clearly that there is evil in it, and that the voice of God's truth is rejected. What but God's graciousness shows us the necessity, and who are we that it should be shown unto us? Why are not our eyes blinded? How is it that we are not bowing down with the multitude, and glorying in the iniquities of Christendom? If our hearts have indeed been touched; if there has been any tenderness, any consciousness of the evil that prevaileth; any ability to distinguish between truth and error, it is entirely God's gift—the gift of His unmerited grace. “If the Lord had intended to slay us,” said one of old in similar days of evil, “if the Lord had intended to slay us, would He have shown us these things?” The very shewing them is a proof of His pity and tender mercy, and in that let us take courage. If we remember the undeserved mercy of God in teaching us these things, we shall feel little disposed to look contemptuously on others; we shall rather be disposed to loathe ourselves that we are so little conscious of our privileges—so little zealous—so little clothed with humility. Humility surely becomes those who have much light, but little power to walk worthily of that light. Yet let us on the other hand beware of undervaluing the light because we are weak who have it. Let our souls recognise it as light and truth sent forth to guide into His holy hill; let us seek its continuance and increase, until it merges in the light of the perfect day. Then the knowledge of surrounding darkness will only give fresh courage. And if the darkness should be very deep, and the light like the light of a star merely, yet it was a star that once guided those who watched it, to the place where the Lord their salvation was. As yet “the morning without clouds” has not come—as yet “the Sun of righteousness has not arisen with healing on his wings” on a recovered earth—it is still night. Blessed are they who mistake it not for day, but watchfully follow the guiding light of Truth, until brought to the point where they shall again behold the Lord their salvation!

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